Zions Herald

THE INDEPENDENT METHODIST WEEKLY

NOVEMBER 5 1941

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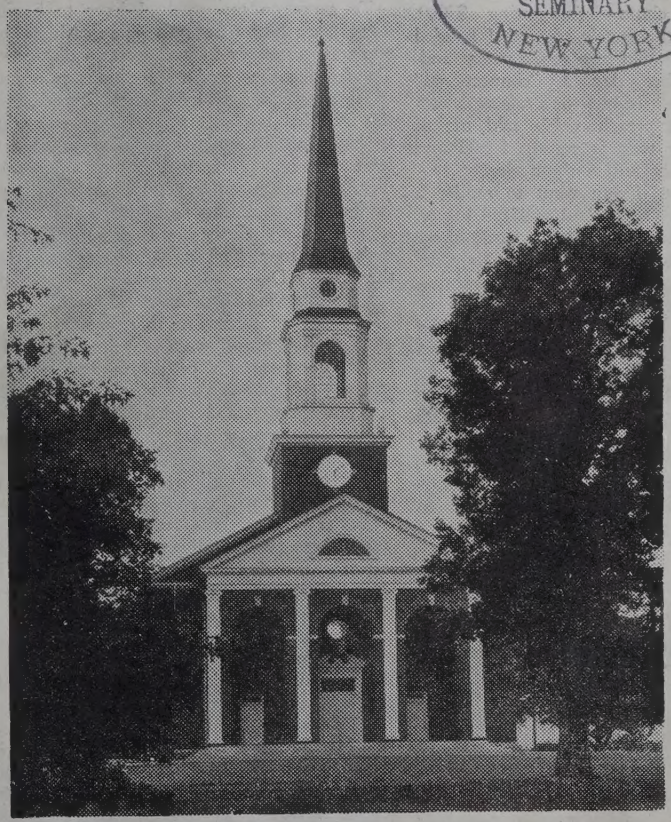

A. C. Dutton, Photographer

Gift to Bennett—See page 1002

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MR. EDITOR

Starving on $5000

Have just read the article by A. Ritchie Low, "The High Cost of Low Salaries." I am amazed! I protest! Why is he shedding tears over Phil Paul and Bill Flerry? I have a nice station paying $1400 and house and getting along fine. The brother just to the south of me is serving a four-point circuit and getting $500, and nary a squawk out of him! I do not pity him or myself. My pity is reserved for the fellows getting $3000, $5000 a year. To hear them talk, they are just one jump ahead of the sheriff. I have had but little opportunity to contact $10,000 men, but I judge their plight is pitiable in the extreme! Some time ago I ran across an old seminary chum—he's getting $3000. After listening to his tale of woe, I handed him a dime and told him to go get a sandwich. The other day a "connectional" brother was in to see me—he's raising a million for retired preachers. He told me of a certain pastor who is getting $3500 and house—is in debt and sinking deeper.

No, Mr. Low, if you want to render a real service, forget Phil Paul and Bill Flerry. They will, so I am told, save vastly more money where they are than when they get double or triple the salary they now receive. At any rate, they will get along. Shed your biggest, saltiest tears over the men pulling down the big pay, and especially those two publishing agents of ours who are struggling so nobly and heroically trying to get along on a niggardly, measly pittance of only $12,000 a year! When in college and seminary I had to eat ox-tail soup and beef tongue to make both ends meet. Just now I'm living in clover! Sometimes I grow wistful. I'd like to try starving on $5000!

C. L. BUEHLER,
Pastor Methodist Church.

Peebles, Ohio.

Wants Vigorous Religious Campaign

Permit me to express my hearty appreciation of the editorial in the HERALD of September 10, "The Way to Begin Is to Begin." Such utterances are greatly needed. If the church could only be aroused to a vigorous religious campaign such as characterized the life of John Wesley, what a change would come to the world! WILBUR F. BERRY,
Member Maine Conference.

Waterville, Maine.

A Plea for Skills

Skills have a vital place in religious education because they help instil the desirable attitudes of carefulness, respect for good craftsmanship and art, and cooperation with business associates by being able to take definite orders. Workers have to take orders from superiors without question, so the teaching of skills helps to fit a man or woman to obey in the business world.

Tools without the ability to use them and to take orders in their use are dangerous. Skill increases self-expression by giving means for it. As skill grows, liberty in the use of tools can grow safely. No one is well-rounded who cannot handle some kind of tool well. RUTH H. PARKER.

Boston.

An Alarmed Citizen Writes

"Defend America" seems to be the great slogan everywhere today. There is no doubt that we have much to defend in our great country, but when one comes into contact with men and women under conditions as they are in some of our down-town sections today, one wonders what we mean by our great preparations for defense.

To carry on my work, I have to be in down-town Boston several nights each week, and it is necessary to walk certain distances. To describe the terrible conditions in some of these sections is impossible. Considering the fact that we were supposed never again to have saloons, one is appalled to see at least nine in a very small section. Our soldiers and sailors on leave, as well as others, frequent these places, and before the night is over, some of them are more like animals than men. Perhaps you have heard of the "S—— D——." It is said that some of our most outstanding citizens and public officials have an interest in this paying investment. But men and women, young and old, come out of this place drunk and stupid, screams of women are heard, while the police seem to stand quietly by until it is absolutely necessary for the patrol wagon to be called.

Surely, if anything is worth defending it is the life of our young men and women now endangered by those terribly destructive forces that are gradually ruining them. From what I have observed, we are headed for a downfall in this city far worse than that which existed in the days before the eighteenth amendment, bad as that was. No threat of war is more alarming than that which now is in full swing in many organized places each night. Is it not time for another Holy Crusade against all types of debauchery? Are we fully aware of our danger? What about our churches? What is our great Methodist Church doing? In years past it led in combating and overcoming the forces of strong drink and allied evils. If something is not done soon, sin and crime, becoming more evident each day, will have so eaten into the heart of our young people that no amount of defense will save us from destruction from within.

I hope that you can in some way do something to arouse public opinion.

AN ALARMED CITIZEN.

On Barth

Barth suggests that Christians who do not oppose Hitler with the sword slight "the resurrection of Jesus Christ." The reverse is true. Jesus rejected the use of force against His enemies. They, too, were unscrupulous and anti-Christ. As a result, Jesus was captured, His friends routed, and after being outrageously treated, He was put to d by crucifixion (and frankly it appears the modern friends of Jesus today will a similar fate if they pursue Jesus' pol Yet God was not dead. He raised the feated from the grave, and to Him who dared to do His will, He gave the ulti victory. Indeed, for centuries careful dents of the life of Christ, when not in hysteria of war, have hailed the Suffe Servant of Isaiah 53 and Jesus as posse of superior insight into life. They hailed the way of the cross as the way o crown. The resurrection is God's Eman tion Proclamation to those heretofore be by fear that wrong would triumph, as as a vindication of Jesus and His wa life. The empty tomb declares that f can win only an empty victory. The re rection affirms the ultimate triumph of ri eousness and truth.

Our modern world needs a resurrectio faith in the adequacy and efficacy of the of the cross. Of Cæsars and centurions have had enough. Hitler and his heir Himmlers may win the day, but democ cannot long be entombed. The third after its crucifixion, it will rise again.

Even facing a Hitler, I believe in resurrection. The resurrection of Ch Yes, by all means! And I believe also in resurrection and ultimate survival of and every democracy that is Christlik believe in this because I believe in Goc God whose nature is not altered by atrocities of war.

JOHN WESLEY ANNAS, JR
Pastor First Methodist Chu

Buffalo, N. Y.

What Does It Mean?

The Christian Leader is quoted in Z HERALD as saying: "We shall do two th at the same time that to pacifists seem compatible: arouse men to the horror, in ity, and iniquity of war and show them every means in our power that we n organize the world for peace and at the s time urge them to prosecute the present with skill, with courage, with limitless rifice, to the end that believers in libe democracy, brotherhood, may have a cha again to do the things that they tragic failed to do in 1918 and in the years h after."

Not only incompatible but incom hensible as well! It makes about as m sense as to say (if one may paraphrase)

"We shall do two things at the same t that to prohibitionists seem incompati arouse men to the ruthlessness, destruct ness, and sinfulness of the liquor traffic show them by every means in our po that we must organize the world for sobr and at the same time urge them to dr alcoholic beverages with zest, with co dence, with limitless capacity . . . to end that believers in sobriety, tempera and total abstinence may have a cha again to do the things necessary to ins a saloonless nation."

Just about as much sense!

Even if some churchmen would turn w making into a chivalrous, holy crusade, militarists would not permit them to do They, not the churchmen, are in cont They make the rules of war and determ the way in which it is conducted. T churchmen will be welcome to take part

(Continued on page 1018)

Zions Herald

+ THE INDEPENDENT METHODIST WEEKLY +

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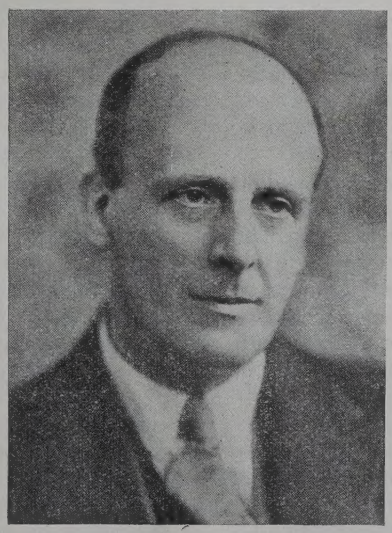
A New World Order

I—Pattern and Power

BASIL MATHEWS

ur Lord Jesus Christ initiated a process in history cannot find fulfilment short of world community. the antagonism of race, nation, and class, of political economic rivalry, and above all a monstrous demonic to tyranny, splits mankind into suicidal war. Can more startling contrast be discovered than that be- n this world at war and the pattern of human rela- that Christ shows us to be in the will of God? So, n I am asked about this or that lution,—Nazi, Fascist, or Commu- —the first thing that I find to say at the purpose of God as expressed esus Christ demands a revolution h makes Karl Marx's Communism pale pink in comparison. That lution cannot be achieved by God de humanity. He has given man will to obey or disobey God, and therefore achieve the revolution lis kingdom by incarnation in and ugh His community—the commu- of the Christian fellowship on among all nations of mankind.



BASIL MATHEWS

ristianity, it seems to me, has a rn for a world order. A pattern man's life is laid up in the mind of He wants to see it realized in an relationships. That purpose is mechanical blueprint. God desires an relationships based on funda- al principles, which He knows we carry into practise if we open our lives so that His er is released in us and through us.

rrible obstacles stand in the path of that revolution e world today. Rival claimants to world order are ttled in fierce antagonism to the Christian faith.

rst, the idea of the nation, which has been a con- tive force in the modern world, has been carried to mes. We have the pagan dogma of the absolute sovereignty of each separate nation state. This means that Nationalism has leapt to an extreme which denies its own essential meaning and its inherent goodness. Just as the prehistoric family had to be brought into the tribe, and the tribe into the nation, so the nation has to be disciplined into the world perspective of all humanity. Similarly with race. For some time to come, certain races will not be able to stand alone under present conditions. They need protection and training through education by Powers able to stand by them in peril. But domination by one race over another for exploitation is obviously contradictory to the mind of Christ. Therefore, race domination must cease. Beyond the chasms of nation and race, we face the world-wide class war. Class war afflicts mankind because, in our individualistic competitive capitalistic system, there are some elements that will not stand the scrutiny of the Christian conscience.

These clashes of race, nation, and class are a part of the total failure of our democracies to create community in the sense of Christ's thought of community. If you went across the world and tried to assess what is man's deepest need, to measure the problem of human society, is it not at heart the problem of creating an harmonious community? We have not got harmonious community because we have allowed material things to dominate our economic life. We are in the hell of war across this planet at this time—race war, national war, class war with its strikes and what-not—because we are so awfully clever that we thought man could run his own life on the basis of his own ends, and for his own purposes. When man makes himself the center he inevitably plunges into despotism, because if no Authority is above

all men,—moral and spiritual Authority,—the strong, ruthless man will take the reins and ride his fellows with bit and saddle, spur and whip. So, tormented and fighting to hurl tyranny from our backs, we are tottering on the brink of chaos.

How, then, can it be possible for us to reach world community? Let us ask what are the rival claimants. There are still people who say, Let the Hindus have Hinduism, let the Moslems have Mohammedanism, the Africans Animism—and say that as if it really did not matter what they believe. But none of these faiths can help us toward world community.

I believe that Hinduism and Buddhism have lovely and exquisite elements within them. Marvelous personalities have grown up in these religions. But they are life-escaping religions. You cannot build a world community on any life-escaping creed. Islam, again, is obviously not a world faith. The world brotherhood it stands for is a brotherhood of male Moslems. It has no message for all mankind. Confucianism is, however, on a different plane. It is essentially not so much a religion with a dogma about the universe as a system of ethics. Confucianism alone cannot lead to a new world order, but it can share in its creation, when the dynamic drive of the Christian belief about God is linked with and purifies Confucius's teaching about human relations. Animism, finally, has no future whatever. This does not mean that Animism has to be destroyed. Christianity can fulfil its inadequate intuitions of the immanence of spiritual forces and of the transcendence of God where secular civilization would destroy them.

None of these faiths, then, can make world community.

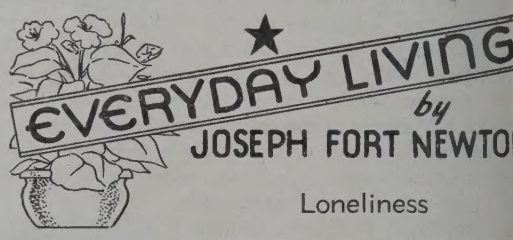
A number of new claimants for world order have, however, arisen in our day. In awful potency they spring from complexes of stormy feeling and thought: pagan expressions of the meaning of man himself and of man's life.

Christianity comes face to face with those potent enemies in every continent. We have to confront Naziism and Communism with Christ's conception of a world order. In that Christian view, God is Absolute and not the state. God is the source of Truth. God is the source also of Justice, which is His moral will in action.

According to Naziism, one race is dominant; according to Communism, one class is dominant; according to Christianity, all men of all nations and classes are of equal value in the sight of God. Freedom is man's inalienable right, because God breathed the breath of life into man and made him "a living soul." Race, color, creed, class, culture, national allegiance have nothing at all to do with a man's ultimate value. Across all frontiers, men are, in God's purpose, brothers and all of one family, essentially because they are the children of that one God.

Naziism and Fascism, Communism and Japanese Shinto are efforts to achieve the greatest need of man, which is community. But they are efforts directed along fundamentally evil lines because their fundamental principles, as we have seen, contradict the very nature of the Absolute that created the universe. We see that Absolute Creator, as God the Father, in the face of Christ. What Jesus taught about God, and about God's will for human relationships, *can* be realized to a degree and upon a scale that will make it the root of a new world order. We have not got a Christian world order in the British Empire, or in the United States, or in the Latin Republics of South and Central America. "Rugged individualism," for instance, is even worse than nationalism because it poisons community at the very roots. It makes each man a s rate, sterile atom. Nationalism does make a commu Rugged individualism makes a selfish man in his person the final authority. Ruggedness may be a quality in pioneer days, as each man faces nature al but even those rugged pioneers and their heroic w showed splendid team spirit. Therefore, our democra have to hold to and to carry into practise communit strongly as they have held to and practised individual The heart of Christianity in its teaching about man is simply the priceless value of the individual. It is more the realization by the individual of his sons Because of his sonship he is a member in the national world family. Democracy must concentrate on com nity; upon freedom in fellowship. For that reason dem racy must be rooted in Christian truth and action. must build up youth in this sense of a world com nity in Christ. The radio, the movie, the press, all ed tion must be brought into action as tools of this fu mental Christian truth about man. So we shall create creators of a new world order in which the nation-state politics and its administration of justice, its education use of leisure, are all interpreters of the will of God. such states will become the creative members of an monious world order.

We are at a tragic distance from that goal; but not less than this will save us from a world tyranny of pa despotism leading on through rebellion to world chao



Loneliness

Human beings are necessary to each other, not physically but spiritually. As we come into possessio our soul through social contact, so we keep it alive fellowship.

Yet how many people are denied such fellowshi more than a minor degree! They are as lonely as dead, either because their lives are sealed up or bec they are imprisoned by shyness.

It is not enough to mingle with the crowd as a loc on; the crowded solitude of great cities is appalling. is it enough to be a co-worker with others who serv the common business of life.

No, each of us needs intimacy, personal interest, l a private affection; some human being with whom share our hidden hopes and fears. If we have no love and understanding, we are paupers.

Aye, we are rich if there is always someone wants us, someone who lives in our success, someone believes in us—who loves us for ourselves, and to w our failures do not matter.

How many misfits, how many tangles and trag are due to the efforts of people to escape loneliness!

What to do about it? We must fit ourselves to live ourselves. Then, if the loneliness of life is broken by we are fitted to live with another.

Religion, a great teacher told us, is what we do out loneliness. It tells us that we are wanted in the w and it promises a fellowship deeper and nearer than human being can give.

The "Truth About Beer"

A Scientific Study

GRACE CLIFFORD HOWARD

\ well-known American woman's magazine recently blished an advertisement which purported to tell the uth about beer." It was written for "intelligent" Amer- n women, and this particular one decided to find out herself what, when looked at from unbiased sources, he truth about beer.

\fter all, it is the alcohol therein contained that pro- ces most of the disastrous effects in any drink. It sur- sed me to learn that, during the fiscal year ending in e, 1940, the people of the United States consumed re alcohol in beer than in distilled liquors—in fact, 762,563.62 gallons more. It is thereby evident, then, that ohol consumed in the United States is largely in the m of beer.

Because of its low alcoholic content, beer is often con- ered harmless. Back in 1915, when they were trying to d off prohibition, the Model License League, through president, T. M. Gilmore, issued the following state- nt:

> I know there is a wide-spread popular impression that beer and wine are less harmful because of their smaller alcoholic content. But this idea overlooks the way in which those beverages are consumed by the average drinker. Beer, with an alcoholic content of but four per cent, seems much weaker than whisky, with 40 or 45 per cent of alcohol. But are equal quantities imbibed? Not at all. The man who drinks beer takes a big glass, maybe two or three big glasses. The man who drinks whisky drinks a quantity relatively much smaller, most frequently largely diluted with charged water.

Now, alcohol intoxicates: it is a recognized poison. spite the fact that Congress once declared 3.2-per-cent r non-intoxicating, it was then and still is. The effects alcohol cannot be legislated away thus easily. Neil F. ighan, chairman of the National Council of the State uor Dealers' Association, in an address before that ly in New York City on June 24, 1939, is reported to e said:

> Beer is intoxicating and a federal statute declaring 3.2-per-cent beer to be non-intoxicating should be repealed.

\fter a long series of experiments, the well-known hority, Dr. Walter R. Miles, announced that:

> There is no longer room for doubt as to the toxic action of alcoholic beverages as weak as 2.75 per cent by weight.

found that even this light amount of alcohol caused)-per-cent increase in unsteadiness in walking or stand- , an hour after taking the drink.

Our present form of civilization makes it necessary to able to react quickly to moving objects. This is true the factory, on the street, in the driver's seat of a car locomotive. Dr. Miles found that, for one or two hours erward, men whom he tested in conditions comparable work done in spurts, showed an average decrease in ciency of 3.2 per cent after drinking an alcohol solu- n comparable to light beer. Under conditions needing stant attention, he found the average work of these n was 14-per-cent poorer. One man's work was 32.7-per-cent poorer, one hour and twenty-five minutes later. Mr. Miles gave further experiments in which he tested mental ability, and found here and in experiments which gave the results of finger movements, that poorer or slower results were obtained.

"It will be difficult to challenge the conclusion that these changes represent other than a decrease in organic efficiency due to depressive action of ethyl alcohol, inasmuch as such changes are regularly associated with slower action, slower muscular movements, less adequate and accurate muscular control, less agile mental operations. The whole qualitative picture is one of decreased human efficiency as a quickly following result from the ingestion of (alcohol)," said Dr. Miles.

"We have found as a result of numerous experiments that if you take even such moderate quantities of alcohol as a pint of beer, there is some reduction of skill lasting as long as three hours afterward, while, if you take larger quantities, there is greater reduction of skill, lasting a proportionately longer period," says Dr. H. M. Vernon of Oxford University.

The brewers would have the "intelligent woman" believe that beer is a drink of moderation. If beer is used, then, there should be a decrease of distilled liquors. What does the past show? Between 1881 and 1916, the per capita consumption of beer increased from 8.65 to 17.78 gallons. If the brewer's claim is true, spirits consumption should have decreased. But—in 1881, spirits consumption was 1.38 gallons per capita; in 1916, it was 1.37 gallons. In 1917, after 46 years of increasing beer consumption, it was 1.62 gallons, exactly the same figure as for 1871. Increased use of beer, then, did not reduce spirits consumption.

"The result of extolling beer as the mightiest enemy of whisky and brandy," said Dr. A. Vander Veer of Albany, N. Y., "has been that the consumption of distilled liquors has changed very little, while to those liquors has been added beer, the use of which has led to a great and still increasing beer alcoholism." In the past, it was found that five of the heaviest beer-consuming nations were also among the ten heaviest spirits-drinking nations, namely, Belgium, Czechoslovakia, Austria, Sweden, Switzerland.

In the United States, Iowa, Massachusetts, and Georgia found that, when distilled liquors were prohibited but beer was still allowed, the legal beer shop became a cloak for illegal traffic in spirits. It has been said that the sale of beer eventually makes necessary the sale of whisky.

"To encourage the beer traffic in any form is merely to encourage the continual starting of new drinkers of the habit-forming drug, alcohol," wrote the late Cora Frances Stoddard. "The victims of this drug sooner or later will call for more drink and stronger drink. No permanent assistance is to be expected from permitting the beer traffic, in the direction of gaining social freedom from alcohol burdens."

Between 1932 and 1938, when the price of beer was lowered in England, the following changes in social con-

(Continued on page 1008)

Zions Herald

[FOUNDED 1823]

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Unsolicited manuscripts will not be paid for.

An Encyclopedia of the Old Testament

A long-felt need for a scholarly survey of the entire Old Testament field is now met in the publication of Robert H. Pfeiffer's "Introduction to the Old Testament."* The author is well qualified for such a monumental task. Born in Europe of American parentage, he is the product of the best in Continental and American theological education. For more than a quarter of a century he has been intimately concerned with the literature of ancient Israel as student, archeologist, teacher in Boston and Harvard Universities, author, and now as curator of the Semitic Museum at Harvard.

Dr. Pfeiffer's "Introduction" may well be regarded as a summary of the best that he has discovered during twenty-five years of research. The prevailing note of his erudite volume is its comprehensiveness. What we have here is not simply a literary history or an historical review of the Old Testament, but rather an inclusive treatment of all its major religious, literary, and historical interests through the centuries, together with a study of its canonization and textual transmission. In addition, there is provided a critical analysis of each of the thirty-nine books with special "attention to historical background, authorship, style, thought, and religious ideas." The work is devoted to an examination of the Old Testament of the Protestant church, the author having come to realize that a discussion of the Apocrypha and Pseudepigrapha of the Old Testament would call for far too bulky volume. Moreover, it has been prepared for read limited to the English language.

The publication of this "Introduction to the C Testament" undoubtedly marks a new epoch in t field of study. There is nothing quite like it. For so persons Dr. Pfeiffer's treatment will appear too hea But for serious students—ministers and laymen ali —it will prove a veritable mine of facts and insig for many years to come.

*INTRODUCTION TO THE OLD TESTAMENT. By Robert H. Pfeiffer. Harper & Brothers: New York. Price, $4.

Cover

We are proud of this week's cover, on which appe a cut of the recently completed Annie Merner Pfe fer Chapel and Little Theater at Bennett Colle Greensboro, N. C. The gift of Mrs. Henry Pfeiff of New York City, this beautiful new building w dedicated on Sunday after a three-day program which reference was made in last week's HERALD. W desire to congratulate President David D. Jones, t members of his board of trustees, and the faculty the college on this new achievement for one of Met odism's finest institutions for Negro education, a to express the gratitude of the whole church to M Pfeiffer for her generous and most useful gift.

Devastating

An advertisement claiming to tell the "truth abo beer" which appeared recently in a well-know woman's magazine has aroused a veritable storm indignation among church women throughout t country. But mere indignation is not enough. T advertisement called for a calm answer based on ha facts. Comes now Grace Clifford Howard of the S entific Temperance Federation of Boston to treat t subject objectively and scientifically. On page 1001 this issue of the HERALD will be found the results her careful, painstaking research. Her contribution simply devastating.

Fascism Begins Twentieth Year

It was on October 28, 1922, that the Fascisti ma their famous "March on Rome." On Tuesday of la week the anniversary of that memorable event w celebrated in every Italian city, town, and villag Fifty thousand blackshirts assembled at the Piaz Venezia in the Eternal City. Caricatures of Preside Roosevelt, Prime Minister Churchill, and Premi Stalin were held aloft on posters, and the Duce, agi and careworn, addressed the throng from his famili balcony position. Among other things he said:

> Bolshevism, against which we began the first battle twenty years ago, struck to the heart by the arms of the allied [Axis] powers, is dying. Its European and American allies, the coalition represented by the powers of egoism, will be broken by the forces of the revolution.

Mussolini's "whistling to keep up his courage" ran the changes on the outworn accusations of a total tarianism that is rapidly approaching the swan-son stage.

AN EYE-OPENER OF A BOOK

wing an edition of 100,000 copies of "The Power,"* a cheaper edition of 1,000,000 copies ing practically all the original material has come from the press. The author of this able book is no less a person than Hewlett , the dean of historic Canterbury Cathedral and. Writing, "on the fifth day of the Nazi on the Soviet Union," a special message to ans as an introduction to the new edition, ohnson predicts that the forces of Adolf Hitler er conquer Russia.

s here in the United States, understanding of ssian revolution and the development of the state has all along been a problem of propa- What can we believe? What is the truth about Travelers who have visited that country dur- last twenty years have returned with conflict- orts. A liberal goes to Moscow and comes enthused over the Soviet régime; a conserva- s in for a few weeks and returns with a tale of

st, however, in the midst of an endless stream s, pamphlets, papers, typewritten statements, olutions, there has come a book upon which place a very large measure of reliance. It is ssume that the author is an honest man and a n. He is a prominently recognized leader of ; is highly intelligent and open-minded. More- e has traveled widely in Soviet Russia. Dean is, needless to say, an idealist, for he belongs class of persons who are bent upon creating nen and a better world. This idealism may at n the pages of the book under review, color clusions. But on the constructive side he has ts, and his interpretations deserve our very tention.

e opening pages, the author presents his cre- . "Working as employee and employer," he ving amidst the inseparable poverty at the one d the thrust and struggle and wealth at the had seen, despite all the fineness of character could be found in either extreme, the moral t [our modern industrial order] had brought "

ters of unescapable challenge and startling ons follow the introductory section, which ne title "Apology and Excuse." Here in this nt book we have "The Soviet Blueprints of v Society," "The Socialist Sixth of the World," "The Greatest Good of the Greatest Number," "The Plan and the Peoples," and finally Book Six, on "Mental and Spiritual Horizons," which will stir to the depth the heart of every man who truly hopes for the full redemption of the human race. In brief compass the dean gives us a terse appraisal of the Soviet experiment. He says:

> The Russian program gripped me from its earliest formulation. Majestic in range, practical in detail, scientific in form, Christian in spirit, it has embarked on a task never yet attempted by modern or ancient State. It is a program which thinks, not in terms of a privileged class, but in terms of each individual soul; not in terms of profit for the few, but in terms of service for all; deliberately bent on organizing the whole of life over a sixth of the earth's surface, so that a twelfth of the world's population may eventually share, each according to his need.

Facts and figures are not wanting in this book. Amazing is the development of modern industry under the Bolsheviks. The tremendous increase in the mining of coal, the development of oil fields, the electrification of all Russia, the increase by leaps and bounds of the mileage of macadamized roads, the extension of the railroad system, the growth of air service and radio communications, are vividly set forth.

There is an informing discussion of Soviet education. In 1914 Russia was 72-per-cent illiterate. The number of scholars in elementary schools under the Soviet régime has been raised from 8,000,000 in 1918 to 34,000,000 in 1938. In 1912 some 133,000,000 copies of books were published in Czarist Russia. In 1937, under the Soviets, 571,000,000 copies were issued, and the goal for 1938 was 700,000,000.

In the field of religion in the early days of the revolution, there were persecutions and many executions of bishops and priests for counter-revolutionary activity. Under the Czar, the Greek Orthodox Church was an arm of the Government, the foe of education. It was corrupt and exploited the superstitions of the common people. This is part of the background for Soviet opposition to the church. But Marxism is in its very philosophy atheistic. The Communists believe that science is our only salvation. They regard the teachings of organized religion as a bundle of dreams and superstition. For all these and other reasons, in the early years of the new régime the Soviets looked upon the church as an enemy to their new order. But with the passing of the years this opposition has softened, and now in the third constitution of the Soviet Union, adopted in 1936, we have Article 124, which reads:

> In order to insure citizens freedom of conscience, the church in the U. S. S. R. is separated from the state, and

*SOVIET POWER. By Very Rev. Hewlett Johnson, the Dean bury. International Publishers, 381 Fourth Avenue, New ce, paper-cover, 35 cents; pamphlet edition, 5 cents a

the school from the church. Freedom of religious worship and freedom of antireligious propaganda is recognized for all citizens.

Children may be trained in religion in the home, but not in public places. Russians may worship together, but they cannot use propaganda or try to evangelize others. Religious leaders may not use the radio or the press to further their cause. Citizenship, denied to priests in the early days, has now been restored to them. Antireligious propaganda and godless youth organizations flourish with the consent and even the strong approval of the Government, though it must be said that there have been instances in recent years where the police have protected worshipers against antireligious interference.

Book Four of "The Soviet Power," which bears the title "The Greatest Good of the Greatest Number," is one of the best parts of the volume. Here, under the subcaption "The Moral Results of Socialist Planned Production," the author summarizes his judgment of the Soviet "Plan" in eleven terse paragraphs. The section is impressive and thought-provoking.

The amazing stand of the Russians against the German attack of recent months constitutes arresting proof of the truth of many of Dean Johnson's contentions, particularly his discussions of Soviet industrial development, education, organization, and morale. Whether we like the Bolsheviks or not, we owe it to ourselves to read the dean of Canterbury's book from cover to cover.

Predicts Peace Offers

As part of a plan to undermine the determination of the democracies to put an end to the totalitarian menace against the rest of the world, we may expect, as time goes on, a succession of peace offers from Adolf Hitler, said Lord Marley, British diplomat and labor leader, in an address on Sunday before the Newton Community Forum. The speaker, whose subject was "The Pattern of Peace," declared of a Nazi peace that "it would merely be an armistice, followed by greater aggression," giving as his reason for the assertion, "We know that we can't trust Hitler."

Read with Care

First instalment of an arresting series of articles on "A New World Order," from the pen of one of the most distinguished Christian statesmen of our time, appears beginning on page 999 of this week's issue of the HERALD. These articles—all of them—should be studied with the utmost care; for they bring to the attention of HERALD readers, for the first time since the war began, a comprehensive and penetrating study of the problems of the nations from the Christian point of view, and indicate the course that the church ought to pursue in seeking to apply the principles of Christ in terms of a concrete plan for a new order that is not one of violence but of sound wisdom and transforming love. Professor Basil Mathews has done a remarkably excellent piece of work in these sions.

Second War

Serbia is not easily downed. Over a 125-mil front, Jugoslav guerrillas, well organized a with apparently plenty of guns and ammunit continuing to fight for their freedom against t less Germans and Italians. It was declared last a spokesman in London that 80,000 men were i in fierce fighting "from the plains outside B to the mountains of the Bulgarian frontier," a the guerrillas had killed hundreds of Axis and had menaced Nazi supply lines to Russia.

Rising Debts

Debt increases for five major nations dur period 1930-40 were staggering, according analysis released from Chicago on Sunday by t eration of Tax Administrators. Germany had crease of 600 per cent in her indebtedness; 500 per cent; the United States, 165 per cent; 58 per cent; and Great Britain, 20 per cent. port said that Germany had been spending for war preparations during the entire ten-year and that the Japanese increase came largely the period in which Japan waged war on China

Going Strong

In a rapidly accelerating tempo, subscript ZIONS HERALD on the three-year basis are reach HERALD office from quarterly conferences in a of the Boston Area. The Boston District still l number of subscriptions underwritten, having r approximately 95 per cent of its total goal. The W ter District, in second place with over 90 per cer goal achieved, nevertheless takes first honors number of quarterly conferences that have und ten subscriptions. Only 11 quarterly conferer that district remain to be heard from. Spri District comes third in the list and by a differ only two subscriptions in excess of the num ported by Bangor District takes the place oc last week by Bangor, which now ranks fou number of subscriptions underwritten. The en of quarterly conferences thus far participating HERALD campaign, with the number of three-ye scriptions underwritten by each, appears on pag

"National Silence"

Following the cruel and unjust reprisals Nazis wreaked upon innocent prisoners in o avenge the assassinations of Nazi officers statio France, General Charles de Gaulle, who hea Free French movement, urged all his fellow c to make a protest in terms of a five-minute pe silence on Friday of last week in all cities of oc and unoccupied France. Vichy officials contend there was not much response to the "standstill although press reports brought news of the in a number of communities.

HINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

ns from Failure. VII. Saul.

l the people went to Gilgal, and there they made Saul fore the Lord in Gilgal.—1 Samuel 11:15.

king, Saul was hardly a failure. It would be nearer ith to call him a qualified success. While his reign in a disastrous defeat at the hands of the Philistines, l shown the Israelites that their enemy was not ible, and he vindicated in their eyes the experiment lacing an ill-regulated tribalism by a strong central ment. Never again did the Hebrews revert to the ion of subjection in which Saul found them, and again did they return to the disunity which made ubjection inevitable.

if Saul as a king was reasonably successful, as a e was certainly a failure. It was this which so sadly ed his success as a king. The story of Saul is a in the decay of character, and in the causes of As such it is worth the closest attention.

e people said unto Samuel, Who is he that said, Shall ign over us? bring the men, that we may put them to And Saul said, There shall not a man be put to death this r today the Lord hath wrought deliverance in Israel.—el 11:12, 13.

hen Saul inquired of the Lord, the Lord answered him Samuel 28:6.

contrast between Saul at the beginning and Saul end of his career is really terrifying. The young illed with a faith in God which sustains him in and makes him nobly magnanimous in the hour mph is a splendid and attractive figure. He goes ead Israel from one victory to another as he gathers l him the choice spirits of the nation until, hero king, he is the king of heroes.

in the end he dies as a suicide, haunted by a crush- alization that he has lost all touch with God and m on His favor. He has driven from him the great- l most loyal of his and Israel's servants in a mad y which has made him see in the greatness of s services only a threat to him and to his power. s slaughtered the priests of God, he has insulted his eroic son, he has played the part of a treacherous The story of Saul is a real tragedy, worthy of the the artist who told it. The first king of Israel is gar figure, but a great man whose ruin wrings our as it wrung from the heart of David the cry: "How mighty fallen in the midst of the battle!"

ul answered and said, Am I not a Benjamite, of the small- he tribes of Israel? and my family the least of all the of the tribe of Benjamin?—1 Samuel 9:21.

ul was very wroth . . . and he said, They have ascribed vid ten thousands and to me they have ascribed but thou- nd what can he have more than the kingdom?—1 Samuel

cause of this grim tragedy of character decay is ound, I think, in the failure of Saul's good qualities to develop strength enough to meet the strain that came with wealth and power. Saul was by nature a modest man, aware of his own limitations. At first this modesty gave him poise, leading him to ascribe his success to the help of God, making him duly appreciative of the work of his fellow soldiers. But as his appetite for the sweets of place and power grew, his sense of his limitations became a source of misgiving and fear. On the one hand he clung to the crown, on the other he could never quite banish the fear of being unable to measure up to the demands that came with the crown. Then when David appeared, Saul went wild with jealous fear, and soon he was allowing his kingdom to go to rack and ruin, while he wasted his energy and his resources in hounding down his most valuable servant. A persistent sense of his own inferiority side by side with a selfish love of power meant an inner conflict which wrecked at once the stability of his character and the soundness of his wisdom.

Notice how groundless Saul's fears were. He was blinded by this inner conflict to the loyalty of David, a loyalty that made him completely trustworthy. The king was equally unable to appreciate the power of his own grip on the faithfulness of his subjects, who never at any time while he was alive showed the slightest sign of forsaking him even for the brilliant David. The conflict that destroyed Saul's character also vitiated his judgment, and he fell a victim to the vain imaginations of an evil mind.

Now the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.—1 Samuel 16:14.

This conflict between modesty and selfish ambition was made fatal by a religious conflict. Saul never lost the conviction that the Lord God of Israel was the supreme ruler of destiny. Yet when he beheld the spoils of Amalek, the king's greed would not allow him to obey what he believed to be the command of Jehovah, nor could his pride let slip the chance of keeping the great Agag as a living trophy of his victory. He put his own desires before his duty to God, and the religion that had been a source of power became the cause of a fear that deepened into the black despair from which David's harp could only temporarily deliver him. For though his jealous clinging to power could lead him to order the massacre of the priests of God, it could never destroy his realization of the divine power.

And they shall be my people, and I will be their God: for they shall return unto me with the whole heart.—Jeremiah 24:7.

Saul failed because he could not keep central and dominant the qualities of humility and faith which made his early life so strong and so attractive. The necessity for effective living of unity of character is the great lesson to be learned from his failure. Only as a man's heart is centered on God can he be safe from the ordeals of defeat or the temptations of success.

Untangling Human Relations

Getting Down to Root Causes

L. L. DUNNINGTON

Broadly speaking, the relations of men in the world today are about as badly strained as they have ever been since history has been recorded. The whole earth is rapidly becoming a battlefield. And as one looks about among one's acquaintances one is struck by the fact that so much seems to be wrong between husbands and wives and children and friends. Yet we are all agreed that harmonious human relationships are of supreme importance to our health, happiness, and success.

The basic difficulty is within. Too many diseased egos stick out like sore thumbs.

One day a woman came to my study and told me all about the discords in her home. Her husband and children were all wrong. She laid out the children one after the other, and then disclosed the tragic fact that her husband was becoming interested in another woman. She concluded by saying, "As wife and mother, I am entitled to their love and respect and I am going to demand it." After getting as many of the details as possible, I pointed out to her that her own selfishness was probably responsible for most of the trouble. The set of her jaw and the glint in her eye were not calculated to inspire love. Her husband had not found the love and understanding at home that a hard-driven business man craved. She was extravagant and loud in her condemnation of a man who couldn't provide more money for his family. She had failed to put herself in his place and to comprehend what he needed. Her diseased ego was the root cause of the difficulty.

Now, there is a very natural and legitimate desire in each one of us to be loved, respected, and considered important. Such consideration cannot be secured through our demanding it or even by directing our efforts toward that end. It comes, paradoxically enough, as a by-product of genuine selflessness. The life that forgets itself in complete surrender to the One who is All-Pervading Love and Perfect Understanding has a power within that naturally develops the love and respect of all men.

God is the Perfect One. And in the pattern mind of God is the perfect picture of each one of us—the lovely image we shall one day become. "God made man in his own image and likeness"; that is, perfect. The kingdom of heaven is like a grain of mustard seed, containing the principle of endless unfoldment. By having faith in an individual, we inspire him to do his best and to be his best. And the way to have faith in an individual is to carry the vision of him as he is in the pattern mind of God. Jesus said, "Be ye also perfect, even as your heavenly Father is perfect." That is, we are to carry the mental image of perfection—for ourselves and for our friends. Or, as Paul said in writing instructions to the Christians of Ephesus, "Be ye therefore imitators of God, . . . and walk in love." That picture of perfection makes it possible to love even our enemies—not the personality we see today, but the ultimate and beautiful picture in the pattern mind of God.

Here is the basis for straightening out all human relations that have gone awry. It establishes the husband, wife, children, friends in their own legitimate imp But it does far more than that. Our mental imag perfect man or woman or child is creative. We creators *with* God and imitators *of* God. And the we thus hold lovingly in our thought as we God are inspired to try to come up to the faith w in them. Thus they give back to us their lov behold, the problem in personal relations is solve

Jesus used this method on Peter. There was n impulsive, vacillating, unpredictable disciple than But Jesus saw him as he was to become—as he was pattern mind of God. So the very first thing Je after meeting Peter was to look him hard in the e say, "You are Simon, son of John: you shall be Cephas, that is to say, the Rock." Peter spent thre in Jesus' presence and then weakly denied Him times in one night. But Jesus knew the power picture of Peter that He had held through years appointment—Peter the Rock. And when Jesus forth from the tomb on Easter morn, His first were to Mary Magdalene—"Tell my disciples *a Peter* that I go before them into Galilee." Wh flooded Peter's heart that morning! The Master s lieved him to be a Rock! The Master was still alive then, he would be a Rock forever. And he was.

Now I can hear the objections that some are raising. "There is so-and-so, with his lust, his d heart, and his evil ways. It is utterly impossible ever to behold his image as anything near perfect. people believe that the way to win a man to the way of living is to whale away at him in the most way possible. Let us then become silent spectators as He deals with the woman taken in adultery.

Several highly respectable and religious gentlem dragged her into Jesus' presence with the revolti closure that they had taken her in the very a Moses commanded such to be stoned—what woul advise? "Let him who is without sin among *you* first stone," and stooping down, He wrote in th to give them time to look deep into their own When He stood up, they were gone, and lookin the eyes of a penitent soul, He said, "Where ar accusers—doth no man condemn thee?" To her negative Jesus replied, "Neither do I condemn th and sin no more."

There was no violent tirade against adultery as just love and understanding, and a deft word th tablished the woman's sense of worth and importa

As to her accusers, Jesus' brief word to them is a masterpiece. These men felt very virtuous in d the woman out into public gaze, especially sin could quote Scripture to justify their action. So, flash, Jesus turned the spotlight within, so they cou a good look at themselves and their hidden moti wonder they disappeared! Self-examination is a wholesome exercise.

Perfect understanding! Self-examination must companied by a sincere attempt to understand h

ıer fellow became what he is. I know of a rich man ıo is a blatant dictator in his small way. He inherited wealth, and since he didn't have to work for it, he ver developed the character that his father slowly came possess. Hence, he feels inferior and his bluster is npensation for an inferiority complex.

Let us forget self and become "imitators of God." Here the affirmation to be used a score of times every day: confidently affirm that every difficulty in the field of man relations is finding an harmonious solution as xpress the All-Pervading Love and the Perfect Underıding of God."

BEAUTY IN GRAY SKIES

Charles Gustav Girelius

HERE is beauty in gray skies,
Not seen by those who are thrilled
ıly by the stars,
ıe blue sunlit heavens,
the magnificence of the sunrise and the sunset.
ok into the clouded skies and see
ow lovely are the soft gray tints of light
ıat break through,
ıd the delicate tracery of lines
ıat separate cloud from cloud.
autiful likewise are November woods
ith their dull shades
unpretentious brown and tan,
ter the first flaming autumn leaves have fallen.
ll more beautiful is a humble man's devotion
a cause and to a high ideal.

BLUEPRINT FOR THE FUTURE

Guy Emery Shipler, Jr.

The path of humanity across the years leads today ough uncertain, marshy ground, the end of which is yet in sight. The people of the world have seen many ghbors already swallowed up by the quicksands of ecurity. "How," the survivors ask, "are we ever to back to solid earth again?"

Every sign of mysticism, magic, or theory they ignore. unsteady feet demand solid support, so the people nand realism. Any suggestion for improving the rld must now be on the order of steel—hard, practical, luring. The materialism of the last twenty years, whose ndations seemed so eternally solid, has crumbled and ded like tissue paper; things of the spirit seem even less rable, and the people hesitate lest they be fooled again. The Bible is being widely read these days, but the rly 2000 years that have elapsed since its last words re composed is a terrific gap for a man to bridge. He heard so much about the Bible as a masterpiece of rature and as being the Word of God that he cannot ly it to his altogether too real plight. The Word of d, he knows, does not stop a machine-gun bullet, or y the barbed wire of a concentration camp. There is hing in the Bible of the bomber's roar and TNT.

Even John Stirling, an English Methodist clergyman, s conscious of those 2000 long years when a trivial, ıost childish incident caused him to change his mind. a chaplain with the great General Allenby's army dur- the First World War, Stirling entered the city of ısalem with the troops who had won a mighty battle outside its walls. Just at the gates to the Holy City, the chaplain noticed a flower tucked away in a crevice of the ancient rock wall. Upon investigation, it proved to be an English daisy. Immediately the sight took him back to the rolling fields of England, which he had last seen many months before. Later, when he walked through the countryside of his homeland, John Stirling was haunted by the sight of that little daisy in Jerusalem: it seemed that England was closer to the Holy City than he had imagined. Perhaps the 2000-year gap could be bridged in other ways.

One day many years later he presented the Oxford University Press with an idea to make the Bible as up-to-date as a newspaper. The proposition was startling, but he quickly showed that his fifteen years of study and work had convinced him the problems of 2000 years ago paralleled those of the twentieth century. The publishers, enthusiastic, made him editor of "The Bible for Today,"* as it was to be called. Then began the last tedious five-year job of preparation. Word of the project began to spread, and before the book was finally published in England in July, 1941, it had piled up an advance sale of 25,000 copies.

The secret of Mr. Stirling's idea is that he has made the Bible newsworthy in a day when the latest news may affect the lives of millions. But in doing so he did not tamper with the text, which is the unaltered, complete text of the King James Version. The prose books are printed in paragraphs and the poetic books are in meter, but the wording remains identical.

By means of some 200 strategically placed line drawings of airplanes, the radio, steamers, skyscraper cities, and other sights familiar to 1941 mankind, Mr. Stirling has brought the Bible to life. Like headlines, picture captions, chapter headings, introductory paragraphs, and other annotations guide the reader into a logical interpretation of the Scriptures. None of the notes or writings is academic, but all are practical, seeking to deal with modern social and economic problems. How? Like this: We sometimes think that refugees are our own special concern, forgetting that in another era there were 2,000,000 refugees in a relatively small world. This book does not forget. Here, as in your favorite daily, refugee stories rate banner headlines.

Some of the subheads in the index plan show how revealing is the tie-up: "Ezekiel. Visions for a Changing World"; "Amos. Stern Words to Prosperous People"; "Obadiah. Open Shame of a Neutral State"; "Zechariah. For the Making of a New World."

It is understandable why this book has made an impression in bomb-torn England, where it was set up and printed during the very height of the air blitzkrieg. The reception it received there decided the Oxford Press in New York to duplicate it in an American edition to be published on November 10. William Lyon Phelps, in his introduction to this edition, says:

"The method is revolutionary. I mean just that. Instead of comments that refer the reader back to the times and places when the separate books of the Bible were written, the comments and notes and pictures all refer to and portray life in the twentieth century. I have never seen or heard of any other edition of the whole Bible that con-

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*The Bible for Today. Edited by John Stirling. Illustrated by Rowland Hilder and other artists. Oxford University Press: New York. Price, $5.

sistently adheres to this method. The effects are not meant to be sensational, but they are certainly arresting. The caption, 'The Word of the Lord Endureth for Ever,' is illustrated by the picture of a village after it has been bombed, with the temporary wreckage and the eternal horizon. The care of the sick is illustrated by a Red Cross nurse bringing provisions to the bed-bound; the immortal lines in the Book of Job describing the stars are illustrated with a modern observatory; man goeth forth to his work: the picture represents the crowd going to work in a modern city. The emphasis is on the news in the Bible for today, just as I believe the main emphasis on Christianity should be. . . . It will astonish many readers to observe how applicable the chapters of the Bible are to the circumstances and problems of our lives and of present-day history."

Certainly this book will not solve the world's problems, but in this deep morass of sorrow it can give hope as a blueprint for the future. It will encourage confidence in the reality of Christianity, and it will make Daniel Webster's statement on the Bible of greater significance: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

The "Truth About Beer"

(Continued from page 1001)

ditions were noted: per capita consumption increased from 15.02 to 17.91 bulk gallons; moral offenses allied to drink increased from 4.85 to 9.52 per 100,000; cases of cruelty to children increased 1.8 to 2.3 per 100,000. Insanity due to drink as a primary or contributory cause increased from 5.7 per cent to 7.1 per cent of all first admissions, according to a well-known English authority, Dr. Courtenay C. Weeks.

These are years when the cry of conservation of materials and food is heard on all sides. In England today, the Ministry of Food regulates the press advertisements of foodstuffs. They appear listed as protective, energy-producing, body-building, etc. Beer and spirits find no place in any of these lists. The Medical Officer of Health for Brighton, Dr. Duncan Forbes, in his annual report for 1935, says that in a half-pint of beer there is as much nourishment as in about three fifths of an ounce of bread, costing one sixteenth of a penny, and for the same expenditure there is twenty-two times as much nourishment in milk as in beer.

More than half the supposed energy value of beer is in the form of alcohol. "Were it not possessed of other qualities, the food value of alcohol would therefore be measured by its full calorific value. But unlike foodstuffs more strictly defined, alcohol exerts effects as a drug which cannot be ignored in appraising its value as a food. The effects become more important when the individual is called upon to do strenuous work or to endure exposure," says the report of the Royal Society concerning "The Food Supply of the United Kingdom."

Careful perusal of the economics of a situation is doubly important today. What is the economic result of using the "rich, wholesome grain" in the manufacture of beer? "Beer, together with the milk obtained indirectly from the by-products of the brewery, contains between 28 and 59 per cent of the energy and 27 per cent of the protein in the original materials, whereas, if these materials not brewed, but used in the best possible manner, 71 per cent of the energy and 68 per cent of the pr would be recovered as human food."

Finally, the brewers urge the mothers of Ameri give beer "their approval and understanding." If are a woman old enough to be a mother, think ba the days when you were in your own mother's h Can you, for one moment, picture her offering beer as a "wholesome beverage"? Of course you She knew better. The clever propagandists had begun their work of writing advertising copy in days.

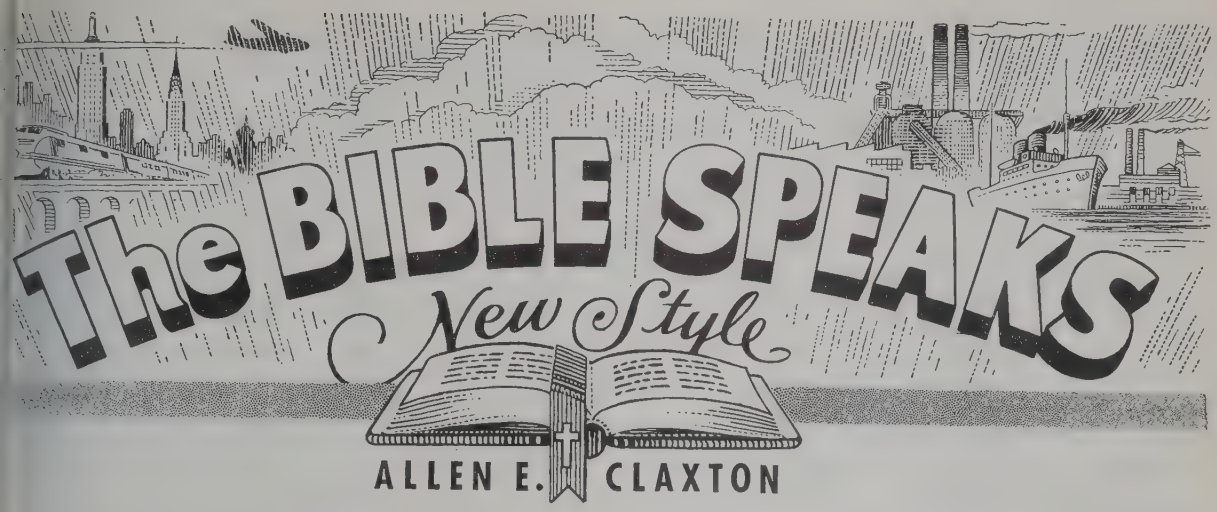
Well, if seeing the matter the brewer's way is the of intelligence in the modern woman, I certainly admit, I don't possess it!

A CHURCH IN THE MOVIES

WILSHIRE METHODIST CHURCH
LOS ANGELES, CAL.

Warner Brothers, producers of the new motion-pict "One Foot in Heaven," which portrays the life of a M odist minister, took as the model for the church bu ing featured in the film the Wilshire Methodist Chu Los Angeles, depicted above. Dr. Willsie Martin is minister.

At least five bishops who have seen previews of "O Foot in Heaven" heartily endorse the picture and urge Methodists to see it. Bishop G. Bromley Oxnam quoted in a previous issue of the HERALD as saying the film that it "reveals the essential spirit of the mini and his wife who give all in the interests of bringing better life to others." Bishop Charles W. Flint comme "It is a picture of technical excellence and gripping in est, which, without any unnatural or overt emotio appeal, yet stirs the deep places in men's souls." "Ev lover of the church and every religious person," Bishop Adna W. Leonard, "should avail himself of privilege of seeing this remarkable film." After witn ing a preview, Bishop John C. Broomfield declared, "I h never seen an audience leave a service so in the grip reverence as that audience." Bishop John M. Moore thi that "the picture has immense possibilities of religi good which the ministry and the churches should not slip."



ALLEN E. CLAXTON

New Things

ım was putting one of those new doorbell chimes in front hall when Pete came across the street to pass the : of day.

Hand me that screwdriver, will you?" Sam called from rickety perch on top of the kitchen stepladder.

Nice-looking contraption," said Pete as he reached the tool to his friend.

't works," was the reply. "You know I'm not strong doodads, but when something comes along with real it, I aim to try it."

If we were all like you, inventors would starve to h."

They are starving, anyway," said Sam, "and besides, I k you're wrong. If we could clear away a lot of the h that catches people's faddish fancy, we should have e money for honest-to-goodness improvements.

Now take the average person. He's so nervous and -pitched that he has to have his entertainment in a d succession of new thrills. His nervous disposition't let him enjoy anything very long.

Look at miniature golf. Promoters who got in early le a bit of money. Others forgot that it was only a thrill, and spent fortunes on beautiful courses that e never used.

Or take the crossword puzzle. It came and went as in night. Of course, each of these fads has held on to a devotees. Mah jong sets are still on sale, and the sword puzzle is clinging to the lower right-hand er of the comic page; but the people are now chasing programs and ice skating stars."

There's some truth in what you say," interrupted Pete.

There's a lot of truth in it," insisted Sam. "Take your ular songs. The radio and the juke boxes wear them and threadbare in exactly six weeks. They used to two years. Nowadays a two-year-old song is buried feet under the perished and perishable products of Pan Alley.

And I want to get a word in here about religion too. ought to have churches and Sunday school buildings preachers that are up to date. After all, these things ike a doorbell announcing that we've come to call on Lord. I think He is just as pleased as I am with ovements in the bell, but I'm guessing that His principal interest is in us personally and not in our new methods or contraptions."

All the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing. (Acts 17:21.)

Sinful Silence

Jim was being tried for a crime he did not commit. True, he knew about it and admitted some responsibility; he was therefore unable to convince the judge or jury of his essential innocence. Tom, the one man who could have cleared Jim, was more seriously involved and would not risk his own neck by appearing in Jim's behalf. Jim went to jail. Tom is a coward.

I know a dozen Toms. There's the boy in school who lets someone else get blamed for misconduct rather than step up and admit his guilt. Mrs. Smeer is another. She will stand silent and unprotesting while Mrs. A. tells Mrs. B. some bald lie about the chief usher, the head of the Ladies' Auxiliary, or the pastor. "One doesn't like to contradict one's friends, you know," she says in self-defense.

Sally heard a nasty tale about her girl friend—that is, her former girl friend, since George is now escorting the latter home from Epworth League. Sally knew it wasn't so, but she said, "Tsk, tsk," and "You have to watch these quiet ones."

Hank Smithers's silence was not a lie. It was just plain devilish and mean. His wife was one of the finest women in town, but he never had a good word for her—either in public or to her face. At her funeral, he wept and carried on, but her friends knew he was weeping for himself.

Walter Benson was Smithers's opposite. He spent his life improving the village school, the county roads, the library, and the community church, but he got no thanks for it from his neighbors, who had to pay higher taxes. The next generation put an inscription on Walter's tombstone, too late, unfortunately, for him to read.

We do not well: this day is a day of good tidings, and we hold our peace. (2 Kings 7:9.)

Is Your Church in the List?

Quarterly Conferences That Have Underwritten "Zions Herald" Quotas

Boston District

Newton Upper Falls, 25. Neponset, 1. Milton, Parkway, 8. Boston, Italian, 1. Auburndale, 5. Brighton, Oak Square, 3. Newton, 17. Belmont, 12. Brookline, 20. Jamaica Plain, St. Paul, 4. Unassigned, 5. Boston, Fourth, 6. Boston, Morgan Memorial, 9. Cambridge, Trinity, 4. East Boston, St. Paul's Italian, 5. Forest Hills, 3. Quincy, St. Paul (Swedish), 3. Watertown, 30. Hyde Park, 5. South Walpole, 2. Dorchester, Parkman Street, 3. Dorchester, Stanton Avenue, 4. Needham Heights, 6. Newton Center, 1. West Quincy, 4. Roslindale, 3. South Boston, Italian, 2. West Roxbury, Dorchester Memorial, 5. Winthrop, 14.

Worcester District

Cherry Valley, 5. Framingham, Wesley, 3. Worcester, Park Avenue, 5. Worcester, Epworth (Swedish), 7. Hudson, 5. Barre 2. Gardner (Swedish), 3. Worcester, Quinsigamond, 6. Charlton City, 5. Lowell, Centralville, 2. Natick, 15. Oakdale, 1. Saxonville, 4. Webster, 4. Winchendon, 4. Worcester, Wesley, 31. Marlboro and Sudbury, 5. Cochituate, 5. Worcester, Covenant, and North Grafton, 7. East Templeton, 1. Franklin, 5. Hubbardston, 1. Lunenburg, 2. Maynard, 3. Townsend, 3. West Chelmsford, 1. Whitinsville, 5. Worcester, St. Andrew's, 2. East Pepperell, 4. Clinton, 3. East Douglas, 3. Fitchburg, First, 6. Fitchburg, West, 5. Graniteville, 3. Lowell, Highland Union, 5. Gleasondale, 2. Westboro, 4. Lowell, St. Paul's, 5. Oxford, 5. Shrewsbury, 4. Southbridge, 5. West Brookfield, 4. Uxbridge, 4.

Springfield District

Charlemont, 2. Colrain, 4. Shelburne Falls, 4. South Athol, 4. Leyden, 3. East Colrain, 1. Chester, 2. Chicopee Falls, 7. Glendale, 4. Amherst, 5. Feeding Hills, 3. Southwick, 8. Ludlow, 3. Springfield, Asbury-First, 1. West Agawam, 6. West Warren, 6. North Prescott, 1. Orange, 5. Monson, 5. Springfield, Trinity, 6. Bernardston, 5. Bondville, 1. Easthampton, 7. Holyoke, Fairview, 6. Greenfield, 16.

Bangor District

Bangor, First, 5. Bar Harbor, 5. Caribou, 5. Danforth, 4. East Corinth, 2. Easton, 3. Center Easton, 3. Eastport, 5. Hodgdon, 2. Houlton, 5. Lincoln, 4. Mapleton, 3. Washburn, 3. Mars Hill, 3. Mattawamkeag, 2. North Brooksville, 2. South Penobscot, 1. Old Town, 4. Patten, 5. South Robbinston, 2. Pembroke Iron Works, 2. Penobscot, 2. Presque Isle, 4. Prospect Harbor, 1. Smyrna Mills, 3. South Brooksville, 3. Vanceboro, 2. Columbia, 2. Columbia Falls, 3. Addison, 2. Franklin, 2. Machias, 2. West Lubec, 2. Jacksonville, 3. Bangor, Grace, 5. Brownville Junction, 1. Eddington and Alton, 3. Kingman, 2.

Lynn District

Lawrence, Parker Street, 4. Malden, Robinson, 6. Lynn, St. Paul's, 3. Everett, Glendale, 6. Medford, First, 14. Arlington, Calvary, 6. Everett, First, 3. Gloucester, Riverdale, 2. Lynn, South Street, 5. Malden, Linden, 3. Somerville, College Avenue, 15. Lynn, First, 6. Ipswich, 4. Beverly, 3. Rockport, 2. Gloucester, 3. Malden, Centre, 1. Somerville, Broadway, 1. South Tewksbury, 2. Wo 5.

Providence District

East Braintree, 4. East Weymouth, First, 4. East mouth, Porter, 4. Hanover, 4. Hingham, 4. Holbro Rockland, 2. Scituate, 4. Wakefield, 6. Brockton, Street, 5. Chartley, 2. Cochesett, 5. Arnold's Mi North Cohasset, 2. Stoughton, 3. Warwick, Asbu Attleboro, 4. Brockton, Central, 8. East Greenwic Hope, 1. Hull, 2. Newport, Calvary, 2. Pawtu Thomson, 1. Providence, Friendship Street, 4. Provid Washington Park, 4. Rockland, 2. West Abingto West Warwick, Centerville, 2.

Portland District

Berlin, N. H., 2. Rumford Center, 1. Gorham, Mai Portland, Chestnut Street, 25. Portland, Congress S 10. Lewiston and North Auburn, 10. Portland, W ington Avenue and West Cumberland, 3. South Port Elm Street, 2. South Portland, People's, 2. West boro, 2. Newfield, 1. Portland, Italian, 4. South Port First, 5.

Northern District

Ashland, 2. Bethlehem, 5. The Weirs, 3. Canaan, V Pittsburg, 1. West Thornton, 2. Littleton, 10. W field, 6. Woodsville, 10. Chichester, 2. Laconia, 10. mere, 3. Goffstown, 3. Concord, First, 6.

Augusta District

Camden, 5. Winthrop, 6. Augusta, 10. Bath, Be Street, 8. Livermore and Hartford, 3. Madison, 4. W boro, 3. Winthrop, 6.

Norwich District

Portland, 1. East Glastonbury, 1. North Grosvenor 1. Quarryville, 2. Gales Ferry, 2. East Hartford, 4. ardville, 5. Hockanum, 1. West Thompson, 1. U ville, 1. Warehouse Point, 1. Manchester, 2. Moodu Bethel, 4. Putnam, 2.

New Bedford District

West Duxbury, 1. Wareham, 2. South Somerset, 1. ham, 2. Cuttyhunk, 1. West Falmouth, 3. Whitma Bryantville, 1.

Southern District

Hampton, 1. Sanbornville, 1. Exeter, 1.

A Fifty-Year Subscriber Writes a Letter

I can easily understand the situation created by the cons tion of the three branches of The Methodist Church. A know something about the problems of religious journalis these days. For twelve years I was president of our Cong tional Publishing Society and chairman of the Board of Dir which published our *Congregationalist*—a weekly paper d my period of service there, now a monthly.

Of course ZIONS HERALD must continue its good work. I b a subscriber fifty-two years ago last June, when I was gr ing from the School of Theology, Boston University, and taken it ever since. CHARLES R. BRO

Dean Emeritus, Yale Divinity S

The Rural Fellowship at Nashville

B. F. Wentworth

Another year has come around, and here we are at Nashville again, Tuesday, October 21, for the Methodist Rural Fellowship meeting. Dr. A. J. Walton of the Department of Town and Country Work, Board of Missions and Church Extension, started us off with an address, "Raising the Status of the Rural Church and Minister." He thought that the lack of responsibility for the welfare of the rural churches of Methodism was due in part to ministers who are afraid to be classified as country ministers and in part to district superintendents who are tempted to move successful ministers in the country to city situations where their usefulness seems to be of more value to the church. Some tendencies that lower the efficiency of the country minister are the low salary levels and the financial and numerical practise of reporting our churches, apparently taking the emphasis off the individual and putting it on to the mass. Dr. Walton thought that ministers who move to the city ought to be great assets to the rural cause, which is most often not the case. He also thought that a more effective system of helping the small churches financially ought to be found by the board.

In the discussion it was brought out that the denominational point of view is often a great hindrance to the rural work, dividing the loyalties of the community when its greatest need is unity. Someone said later that we still talk of neighborliness in our churches, but have lost it out of our interdenominational relations. Miss Almon spoke of the rural deaconess work that she is doing at Scarritt Rural Center, Crossville, Tenn. The deaconess students at Scarritt will spend a quarter there in resident field work, learning at first hand to work in the country. These workers are developing a technique for home visitation, which is a much-needed field for service.

Rev. I. O. Hall of Springfield, Mo., will be doing some work over the Conference as a director of rural work. This is a field that we could explore more in the North, using paid and volunteer workers just as we are to do for other things in the church. Mr. Hall said that we have a policy of making charges to fit a salary arrangement rather than a geographical arrangement, which would serve the people better. His Conference has a Town and Country Church Commission that is working on a long-time program, using lay and rural leaders in every district. In the next hour we heard from a Kentucky district superintendent, Dr. Summers Brinson, who has a real district plan for training the ministers and lay people in rural church methods.

The panel of which Dr. Brinson was a member discussed the Methodist Rural Fellowship and its cultivation. Dr. Walton said that the fellowship was much needed as a means of pushing the rural work when the plan of the Discipline didn't work. One minister had made three attempts to get the regular Conference commission together without avail. He reported that there were about sixty per cent of the Conferences that had organized commissions, at least on paper. It was brought out that the Conference leader of missions is the leader of the entire missions board, which is supposed to foster the work of home as well as foreign missions, and therefore the interests of the rural church. On the panel were Rev. Philip Pitcher of Springville, Pa., chairman; Rev. Robert Carter of Ray City, Ga.; Rev. Elliott Fisher of Clarksburg, Cal.; Rev. Ray Orr, Walden, Col.; and Rev. B. F. Wentworth, Patten, Maine. In this panel the question was asked, "Why don't our Conference and Area leaders push the rural church program better?" From a district superintendent came an answer, "They have too many chores to do oiling the machinery." The denominational program, which takes up the time, therefore suffers because the rural churches do not get enough attention to bring a strong response.

In the business meeting it was brought out that the membership of the Methodist Rural Fellowship extends to thirty-seven Annual Conferences. There are ninety members who have paid, and a great many more who are sympathetic and who belong to a Conference chapter. Two bulletins have been issued this year from the office of the president, Rev. Ralph Williamson of Ithaca, N. Y. The list of counselors, which now includes the rural church professors of Methodist theological schools in the East and South, is to be expanded to include Methodist teachers and professors of rural church all over the nation. From around the country come interesting reports of the fellowship work. Rev. Garland Stafford of Morganton, N. C., reports an elaborate display, at his Conference, on the rural church. Mr. Stafford is the new vice-president. Rev. Elliott Fisher of California reports that a commission was set up and two country life institutes with Dr. A. H. Rapking were held in March. Mr. Fisher was elected treasurer. Wyoming Conference, New York, had a fine time with Professor C. M. McConnell, both in the Conference session and at a dinner. Maine Conference is the pioneer Conference fellowship, organizing in April, 1940. A well-attended dinner was held at Caribou with Rev. Father Souci speaking on cooperatives. Northern New York also reports a fellowship, the Conference approving it as the commission. Rev. Philip Pitcher of Springville, Pa., is again secretary. Rev. John Howes of Harriman, Tenn., was elected as editor of the bulletin.

The fellowship voted to join with the Christian Rural Fellowship, which has offices in New York and is world-wide and interdenominational. Six states have chapters in this fellowship, as well as the John Frederick Oberlin Fellowship of New England and denominational groups among the Disciples, the Episcopalians, and the Rural Church Commission of Southern Mountain Workers. The Christian Rural Fellowship is also affiliated with the American Country Life Association. Meetings of the Christian Rural Fellowship and the American Country Life Association followed.

Those who attended all three conferences were thrilled to hear the convictions of the rural church gospel reemphasized and restated again and again. Two hundred youth were present from the Farm Bureau clubs around the nation. Their program, which is one of rural life culture, states, according to one of the typical clubs, that "the people in this village believe that the home, school, and church can be the foundation of good living." Four young people so stated it in more ways than one in a panel on "The Kind of a Program I Would Like My Church to Have in My Rural Community." One said, "We do not want to see our rural villages divided by too many denominations. Too many churches hurt Christianity." The successful programs that they mentioned showed trained ministers and long pastorates. Professor Rockwell C. Smith, Garrett Biblical Institute, said that youth needed better recreational opportunities and other things, but they also needed a deeper faith and a church that could lead them to it. In other words, they needed "focal" rather than "vocal" help from the church.

One of the greatest messages of the three days was from Professor J. R. Hargreaves, coming from the Interdenominational Council of Religious Education, Character Education, and resident in St. Paul, Minn. "The church is engaged in talking about decadent rural life when it ought to be talking about triumphant rural life," he said. He spoke of the great social and economic program that is going on in the country through the agricultural agencies. The church does not remember or know that these came from the hands of religious leaders, even ministers, who consecrated their lives to the better rural day. Seman Knapp of Iowa came through the church to discover the way to conquer boll-weevil. His research resulted in the Farm Bureau program. A corn club in New York State grew into the 4-H Club movement, another gift from the church. Many church leaders have not discovered these fine agencies as yet. One minister went into the office of one of these agencies to see how he could help. "What is the matter with you?" said the agent, who was rather gruff. "You are the first minister that ever came and offered to help with the young people. You must be different." The rural church cannot do the work of the Farm Security Administration, but it can inspire men to do it, and to have Christian ideals in the doing.

To meet with the people and leaders of the rural church was a great thrill, not to be forgotten in a year. We do have good leadership in the rural church, for we met them, pastors and secretaries and district leaders. We were glad to hear of bishops that were giving much attention to the rural church in Methodism. I shall always count as my friend that minister in the Colorado mountains who came from a large church to work with the ranchers in one of the charges that was "left." The small village program moved out to the remote school districts, the salary doubled, and the church doubled. When a city church "wanted" the minister, he said, "They cannot offer me what I am getting in my mountain parish. I'll stay." Many of the comforts were not there in the mountain parish, but the knowledge that he was doing a rural job that needed doing was challenge enough to keep him there. God bless America, its friends who are friends of people in the wide reaches of the country and in the marts of the city!

Bishop and Mrs. John Gowdy, retired from missionary service in China, are establishing their permanent home at 378 Vitoria Avenue, Winter Park, Fla. The bishop has already become a "booster"! "We think we have the most convenient and attractive little house in the most beautiful town in Florida," he writes.

A chain of changes in appointments involving five ministers in four Conferences will become effective November 10. Rev. Loren M. Edwards goes from First Church, Colorado Springs, Col., to Newton, Iowa, where he follows Rev. L. B. Logan, who has been assigned to First Church, Portland, Ore. Mr. Logan, in turn, succeeds Rev. Guy Goodsell, who becomes superintendent of Portland District. The retiring superintendent, Rev. M. A. Marcy, is appointed to First Church, Tacoma, Wash., from which church Rev. C. E. Albertson goes to First Church, Colorado Springs, as successor to Dr. Edwards.

Rev. T. Arthur Mosley will be installed as headmaster of East Greenwich Academy, East Greenwich, R. I., on the evening of Wednesday, November 12, at eight o'clock, in the academy's completely restored chapel. This is the one hundredth year of Methodist direction of the school.

The death of Wellington G. Reynolds on October 24 in South Hadley Falls removes from the Methodist Church of that town one of its most prominent laymen. Mr. Reynolds was treasurer of the church and also a member of the board of trustees. In business circles he was widely known as a paper converter, and from a modest beginning in 1922 he had built up the large-scale manufacturing and selling organization bearing his name. He leaves his widow, Jessie H. (Clark) Reynolds; one son, N. Stuart Reynolds of South Hadley Falls; two daughters, Mrs. Paul Thomas of Valley Falls, N. Y., and Mrs. Philip Atwood of Terryville, Conn.; and eight grandchildren. Mr. Reynolds was born in Stanstead, P. Q., in 1880, but had lived in Holyoke or South Hadley Falls since 1900. His pastor, Rev. S. W. J. Walsh, officiated at the funeral services, which were held in the church on Sunday afternoon, October 26. Interment was in Forestdale Cemetery.

Rev. William E. Austill of the New England Conference, now a chaplain in the United States Army, is at present stationed at Camp Roberts, San Miguel, Cal. Mrs. Austill and the boys have taken a bungalow at 1617 Garth Avenue, Los Angeles, and Mrs. Austill is conducting a nursery school at the Robertson Boulevard Community Church, of which Rev. Charles S. Kendall is pastor.

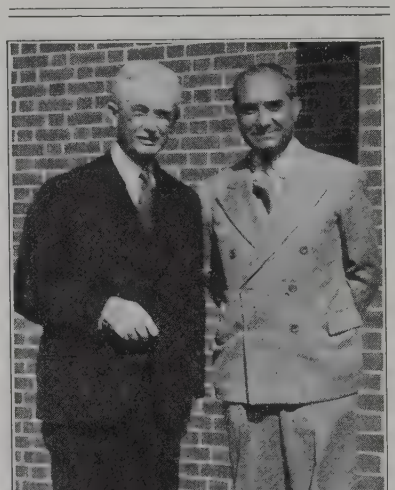
Florence and Mary Jarnberg, daughters of a Methodist preacher in Finland, who came to the United States a year ago and are now studying in Boston University, said in an interview last week, according to a Boston University press release, that although the Finns have been driving the Russians from their territory, they do not have the ardor for this war that existed during the first conflict. The food is better, but the slaughter is greater and the morale is lower, the sisters asserted. "Finnish soldiers have to continue fighting because the Germans will not let them stop," Florence stated. "People in Finland have to be pro-German because the Nazi influence there is tremendous." The two girls have a brother, George, who is fighting in the front lines on the Karelian front. He has served in the Finnish army since the beginning of the conflict, and was studying for a degree in theology when the first war broke out.

Mrs. J. R. Copplestone, widow of Rev. John R. Copplestone, has taken up her residence at 223 Park Drive, Boston. Mrs. Copplestone is living with her son Arthur.

Within the last eight months, the Methodist Church of Raymond, N. H., has lost by death three of its oldest members—Mrs. Emma Edgerly, Mrs. Lizzie M. Mathews, widow of Rev. Charles T. Matthews, and James B. Martin. Mrs. Edgerly was in her eighty-seventh year, and had been a member of the church for nearly seventy-three years. Mr. Martin, who had reached the age of ninety at the time of his death, joine the church when he was twenty-one. H rendered efficient service in many offices i the church, and was treasurer for eighte years previous to his last illness.

Dr. Maude Royden has arrived in th country from England to fill a series speaking engagements. She landed at No folk, Va., a week ago Sunday after a thre week journey.

Dr. Ralph E. Diffendorfer of New Yor City, executive secretary of the Division Foreign Missions, Board of Missions an Church Extension, will address a missio ary rally for the churches of the Boston Di trict on Sunday evening, November 16, seven-thirty o'clock, in the Newtonvil Methodist Church.



A. C. Dutton

A Bishop and an Educator

Bishop Edgar Blake of Coral Gables, Fla., with President David D. Jones of Bennett College, Greensboro, N. C., on the steps of the new Annie Merner Pfeiffer Chapel of the college, where Bishop Blake spoke to the students on October 17. The bishop's many friends will be happy to see him looking so well after his automobile accident some months ago.

A three-week campaign to secure withi the next fifteen months the necessary fund to liquidate the mortgage of $27,000 o Glendale Methodist Church, Everett, has bee launched under the leadership of Rev W. Waldo Weller and Rev. F. O. Hunt c the Department of Finance and Debt Rais ing of the Board of Missions and Churc Extension. The pastor, Rev. J. Lester Har kins, is lending all possible assistance in th effort to reach the goal and thus free th church from its heavy burden of debt.

The Boston Chapter of the Hymn Societ of America will hold a hymn festival in St Mark's Methodist Church, Brookline, at fou o'clock next Sunday afternoon, November 9 Rev. William R. Leslie, minister of th church, will be assisted in the service by Dea Earl Marlatt of Boston University School o Theology and Rev. Ashley D. Leavitt of th Harvard Congregational Church. Dr. Henr Wilder Foote, president of the Hymn Society will make a brief address on "Lowell Mason' Contribution to American Church Music," in recognition of the approaching 150th anni versary of Mason's birth. A number o Mason's best-known tunes will be sung, a well as other and more modern hymns. Thi will be the fifth hymn festival held in Greate Boston churches by the Hymn Society in it work of promoting better congregationa singing, and it should make a strong appea to all interested in better church music.

A Youth Rally, to which the young peopl of Lynn District are invited, will be hel at First Methodist Church, Medford, on Sun day evening, November 16, at seven o'clock Welthy Honsinger Fisher will be the speake of the occasion, and her subject "Thanksgiv ing for 1941."

Rev. John L. Cairns, superintendent o Worcester District, with the cooperation o the district staff of the Board of Education is sponsoring three subdistrict conference to promote the fall and winter program o the district and to support it with an ade quate educational program. The meeting will be held at Whitinsville on November 6 at Epworth Church, Worcester, on Novem

ber 11; and at Hudson on November 13. Each gathering will begin with supper at 6.30, and will include an inspirational address by the district superintendent; department sessions led by Mrs. Roger E. Garland, Rev. Everett R. Barrows, and Rev. J. Garfield Sallis for children's, youth, and adult leaders respectively; and a presentation of missionary education by Rev. Elmer I. Carriker.

The total receipts for the Compassion Day offering, as received at Chicago up to and including October 20, are $953,926.94. The Western and North Central Jurisdictions have gone beyond their quota, and the Western is the only Jurisdiction in which each Episcopal Area exceeded its quota. The latest returns put the Cincinnati Area a shade beyond the Pittsburgh in the total amount received, but in percentage of quota the Pittsburgh Area still leads, having given more than fifty-five per cent over its quota, followed, in order, in the matter of percentage, by the Portland, St. Paul, and Cincinnati Areas, all of which went twenty per cent or more beyond the amount asked.

Another Pfeiffer gift—the Merner-Pfeiffer Library at Tennessee Wesleyan College, Athens, Tenn.—is being dedicated on Wednesday morning of this week with the governor of Tennessee, Hon. Prentice Cooper, as one of the speakers. Addresses are also to be made by Bishop Paul B. Kern of the Nashville Area, who is to conduct the dedication ceremony, and Mrs. Henry Pfeiffer of New York City. President James L. Robb is to preside. At the close of the dedicatory exercises, Bishop Kern is to lay the cornerstone of Annie Pfeiffer Hall. On the afternoon of the same day, in the college auditorium, there is being celebrated the fiftieth anniversary of the founding of Elizabeth Ritter Hall, which was established to provide a Christian home for women attending Tennessee Wesleyan and to aid them in securing an education. Mrs. Elizabeth Brubaker, superintendent of the hall, is to speak words of welcome, and the address of the occasion is to be made by Mrs. W. H. C. Goode, president of the former Woman's Home Missionary Society of the Methodist Episcopal Church, which organization founded and carried on Elizabeth Ritter Hall as part of its mountaineer work.

The Methodist Brotherhood of First Methodist Church, Shenandoah, Iowa, is a religious, civic, and fraternal organization, in its fourth year of service, which welcomes to its fellowship all the men of the city, regardless of race, color, or creed. It sponsors each year a series of monthly programs with speakers of national and international reputation whose messages are designed to be intellectually and religiously helpful. Speakers announced for the present season, which began on October 28, are Gregor Ziemer of Cincinnati, Ohio; H. Roe Bartle of Kansas City, Mo.; Dr. Merton S. Rice of Detroit, Mich.; Dr. Glenn Cunningham of Mount Vernon, Iowa; and President Virgil M. Hancher of the State University of Iowa. The folder introducing the new brotherhood year contains words of greeting from the pastor of First Church, Rev. J. Richard Sneed (formerly a member of the New England Southern Conference), as well as from the president and the program chairman of the brotherhood.

Stanley Jones's North Shore Mission

The reaffirmation of one's dearest values is always a satisfying thing. In Dr. E. Stanley Jones's four-day mission held in North Shore cities from Sunday, October 26, to Wednesday, October 29, under the auspices of the Massachusetts Council of Churches, the Christians of this community experienced such a reaffirmation and felt themselves freshly challenged to put kingdom principles at the heart of personal, social, national, and international life.

The first meeting was for boys and girls at the First Methodist Church in Melrose, whose pastor, Rev. G. Vaughn Shedd, was general chairman of the mission. This was followed by a youth rally at the Melrose High School and a great public meeting at the First Congregational Church in Woburn. Monday morning at St. Paul's Cathedral in Boston, Dr. Jones was the speaker at a union ministers' meeting. At 2.30 that afternoon he addressed a great congregation of women at the First Baptist Church in Melrose, and in the evening he spoke at a public meeting in the Chevalier Auditorium (Medford High School, Forest Street) in Medford. On Tuesday evening the First Methodist Church in Lynn was crowded to hear Dr. Jones discuss the question "What Should America Do in This Crisis?" The Christian interpretation of the world situation, its cause and cure, was presented with a realism made logically to strike hands with the idealism that has always illuminated the writing and speaking of Stanley Jones.

Following this service, an all-night vigil of prayer was held in the First Methodist Church of Melrose, led during two-hour periods by Dr. Jones, Rev. G. Vaughn Shedd, Rev. Joseph Belcher, Rev. William Harrington, and Rev. Ernest L. Mills. This vigil is a planned part of each mission, and those who had a share in this one will not soon forget it. If "the effectual fervent prayer of a righteous man availeth much," the results of those quiet hours will be more than mere spiritual uplift.

At the close of the vigil, there were so many requests for a continuance of this quality of fellowship that it has been decided to hold a meeting on Monday, November 17, from three to five o'clock, in the parlors at Boston University School of Theology, 72 Mount Vernon Street. At that time, Dr. Hilda Ives is to speak of the ashram, which she knows from her own experience.

During Wednesday, the final day of the mission, Dr. Jones was the speaker at a luncheon at the First Congregational Church of Melrose. Evidently requested to do so, he repeated the salient points of his Tuesday evening message, and then, as had been originally promised, gave his hearers some clear ideas about the ashram, its purpose and spirit and the method of its administration. Wednesday evening's meeting taxed the capacity of the Memorial Hall in Melrose, and to say that those who heard the words of Stanley Jones were deeply stirred is to put the matter most restrainedly. The text was Dr. Moffatt's translation of 1 Corinthians 3:21-23, "For . . . all belongs to you; and you belong to Christ, and Christ to God."

There were other groups to whom Dr. Jones spoke, among them the students of Boston University School of Theology. His schedule was a more than arduous one, yet each address rang with the same honesty, earnestness, and appeal as all the others. No thoughtful person could fail to appreciate both the soundness of the speaker's logic and the reaches of his spiritual ambitions. He made his hearers realize that the kingdom of God is the only way in which life will work, from the personal physical being to the final international problem. Between his keen and unsparing analysis of America's present danger as he declared it on Tuesday evening, to his magnificent presentation of the power of Christ-centered life at the final gathering, there was the closest harmony. A community of genuinely Christian people living out kingdom principles would have in themselves, he declared, the solution for national and international difficulties. His fearlessness was manifest in his mention of America's obligation to Japan, and of his own apprehension for Britain if she continued the food blockade. His vaulting faith was revealed in his suggestion that, were America to be invaded, she could conquer her enemies by "soul-force" and achieve a more lasting victory than war could give her.

Some of us who heard Dr. Jones received two deep impressions. One was that he never enjoined us to any achievement without offering a practical method of attaining the aim. How does one develop a Christian personality? He gave us a program, well-defined steps in a "ladder." What should America do in this crisis? He named the necessary measures as he saw them. He told us how.

The other conviction with which we came away was that in his own spirit Stanley Jones reveals superbly the Christ whose he is and whom he has so gloriously served, both as missionary and as evangelist for many years. One of the few remarks he made about himself was that, while he had always been shedding labels, there was only one he wanted, that someone might some day say, "He was a Christian." Such is the humility and insight of a modern disciple to whom indeed all things belong, for he belongs to Christ.

Laura Roe Mills.

With Our Writers

Basil Mathews, Boston; professor of Christian world relations, Boston University School of Theology.

Grace Clifford Howard, Boston; research secretary, Scientific Temperance Federation.

L. L. Dunnington, Duluth, Minn.; minister of the Endion Community Methodist Church.

Charles Gustav Girelius, Barneveld, N. Y.; minister of the Unitarian Church; graduate of Boston University School of Theology, class of 1902.

Guy Emery Shipler, Jr., New York City; news editor of *The Churchman*.

B. F. Wentworth, Patten, Maine; a New England rural pastor, vice-president last year of the Methodist Rural Fellowship.

Maud M. Turpin, Nashville, Tenn.; manager of the Secular Press Bureau, Methodist Information.

E. Eldredge Brewster, Rumford Center, Maine; another pastor of a rural church in Maine Methodism.

Evangelism Commission Looks Ahead

MAUD M. TURPIN

Notable in its achievements of the past year, and even more notable in the plans made for intensified work during the coming months, was the annual meeting of the Commission on Evangelism of The Methodist Church held at McKendree Methodist Church in Nashville, Tenn., October 28 and 29.

Highlighting the two-day session, four public addresses by Dr. Edwin Lewis of Drew University added interest and inspiration.

Among the important actions of the body was the decision to incorporate under the laws of the state of Tennessee. Articles of incorporation are to be taken out at an early date. The executive committee was named as a board of directors, as follows: Bishop Charles C. Selecman, Oklahoma City, Okla.; Bishop Ralph S. Cushman, St. Paul, Minn.; Bishop A. P. Shaw, Baltimore, Md.; Dr. O. E. Goddard, Fort Smith, Ark.; Mrs. W. M. Alexander, Nashville, Tenn.; Dr. R. P. Shuler, Los Angeles, Cal.; and Dr. W. F. Crossland, Rochester, N. Y.

The commission approved the erection of a building to be used as permanent headquarters. Details of construction plans were referred to a building committee composed of Dr. Grover C. Emmons, Dr. Harry Denman, and Mrs. W. M. Alexander. Building will probably get under way some time next year. Plans submitted by the committee revealed that when completed the new building will not only prove a safe investment for the commission's reserve fund but also interpret the atmosphere and spirit of *The Upper Room,* whose phenomenal success makes its erection possible.

Tentative plans are for a two-story building with basement, to cost approximately $100,000 including the lot. On the first floor of the proposed building, in addition to the foyer and working units, there will be a small prayer room, with kneeling places—no seats. The second floor is to contain committee rooms and offices of the administrative staff, and a chapel seating about 125, after the style of a small colonial church. The lower level will be given over to the service department, storage and locker rooms, and employees' lounges.

The commission voted a substantial increase in its gift allowance for free distribution of its publication, *The Upper Room,* to men in the armed service and to hospitals and charitable institutions. A total of $10,000 was allocated for distribution of the publication to sailors and soldiers, and $5000 for distribution of subscriptions to institutions during this year and next.

The commission adopted a resolution inviting all agencies of the church engaged in evangelistic work to join it in mutual consultation and cooperative planning for furthering the cause of evangelism.

The program of work adopted by the commission covers a wide range and calls for year-round intensive effort through all types and methods of evangelism, including schools of evangelism, Area, Conference, city, county, and district-wide simultaneous campaigns, literature, preaching, church schools, personal visitation, training, and surveys. One of the new fields, approved as a possibility, was the use of the radio, presenting by electrical transcription evangelistic messages to penal institutions, migrant groups, and industrial centers.

It was decided to ask young men and women with a definite Christian experience to offer themselves for a period of evangelistic service, without pay, under the direction of pastors in designated communities.

The commission approved the work launched and carried on by Rev. J. W. Golden, field secretary-elect for the Central Jurisdiction. Because of his new duties, Mr. Golden tendered his resignation as a member of the commission. His successor will be appointed by the bishops of the Central Jurisdiction.

The report of the Committee on Message was approved, and the committee was authorized to supply the church press and the church bulletin service with brief, pertinent messages on evangelism. Bishop Cushman and Dr. Denman were made responsible for preparing the message for church periodicals; Mrs. J. D. Bragg of St. Louis, Mo., for *The Methodist Woman;* youth members of the commission for the youth publications; and E. V. Moorman of Quincy, Ill., for *The Methodist Layman.*

Publication of a yearbook was authorized, and a covenant card, to be known as the Upper Room Fellowship, was ordered to be prepared for distribution at an early date.

The executive committee was instructed to appoint a member of the staff as advisory member of the Methodist Youth Fellowship. To the executive committee, also, was left the decision concerning time and place of the next annual meeting.

Reports of the secretaries in charge of lines of work indicated progress. The report of Dr. Denman, executive secretary, covered the activities of the commission, the organizational set-up and types of work, including schools of evangelism, institutes, and retreats; campmeetings, personal visitation, instruction in pastors' schools; Conference, district, and city-wide simultaneous evangelistic campaigns.

Under the editorship of Dr. Emmons, *The Upper Room* has become probably the best-known and most widely circulated devotional periodical in America. The circulation now exceeds a million copies an issue, printed in English, Hindustani, Portuguese, Spanish, and Braille for the blind. The *Upper Room* movement, Dr. Emmons said, symbolizes a definite movement in Methodism, looking to the deepening and enrichment of the spiritual life of our people and the enlistment of unreached multitudes for Christ."

Dr. Guy H. Black, elected to the staff within the current year, called attention to the major objectives of his department, which are: to mobilize one million Methodist laymen for spiritual service, to reclaim one million inactive church members, and to secure one million new church members.

The commission was grateful to Dr. Lewis for his great spiritual messages. Under the general theme "The Message of Evangelism for Today," he spoke daily at 11.45 A.M. and 7.30 P.M. His respective topics were: "Skepticism and the Evangel," "The Soul's Privacies," "The Evangelical Imperative," and "The Theology of the Evangel."

The four bishops present, Selecman, Shaw, Cushman, and Straughn, presided over the public meetings when Dr. Lewis spoke, and conducted the daily morning worship services. The following committees and chairmen were appointed, and their recommendations formed the basis of the actions of the commission: Devotional Literature, Bishop Cushman; Promotional Literature, Bishop Selecman; Evangelists, Bishop U. V. W. Darlington; Message, Bishop Cushman; Program of Work, Bishop Bruce Baxter; Training Schools, Bishop Selecman. In the absence of Bishops Darlington and Baxter, Dr. O. E. Goddard and Dr. J. Manning Potts convened the committees of which the absentees were chairmen. All the officers and a majority of the members of the commission were present for the entire session.

First Annual

The first annual meeting of the New England Conference Woman's Society of Christian Service was held in Trinity Methodist Church, Springfield, Friday, October 24.

The morning session opened at 10.30 A.M. with the president, Mrs. Joseph E. Davison, presiding. Reports were given by the secretaries and treasurer. The children's work was presented by Mrs. H. H. Cramer, the work of the missionary education and service department by Mrs. H. L. Hardy, and the department of Christian social relations and local church activities by Mrs. L. C. MacKay.

Miss Alice R. Appenzeller, formerly of Korea and now of Scarritt College, spoke during the luncheon hour.

Mrs. V. F. DeVinny, executive secretary in charge of organization, Woman's Section, Joint Division of Education and Cultivation, was the speaker of the afternoon session. She gave a comprehensive address on the three phases of the woman's work. The collection taken was to go toward sending a student to the National Methodist Student Conference next month in Urbana, Ill.

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Rural Christian Mission

E. Eldredge Brewster

ifying a pioneering approach on the f the rural church to the problems of life, a team of widely known rural s led a one-day Rural Christian Mis- t Sebago Center, Maine, Sunday, Octo- 2, in the first of a series of meetings n five New England states. This proj- o bring the tested technique of the nal Christian Mission to the town and ry churches and communities of New nd, was sponsored by the New Eng- Town and Country Church Commis- in cooperation with the State Coun- f Churches. Forwarding the purpose mission to arouse the interest of rural unities in the moral and spiritual that must be strengthened to under- democracy, the members of the team ted tested methods and plans for thening the rural church and for unity-wide cooperation.

e Western Maine Larger Parish was to the Maine mission, which held its ns in the fine buildings of Potter emy. The morning was devoted to a ern Maine Conference of Rural Youth, brought together youth from many hes to share in the worship led by Rev. Manter, Standish, and his young people, to listen to a challenging address by ks Hayes of the Farm Security Adminis- n. In the afternoon 115 persons were nt, one group coming a distance of y-five miles, to consider on a broad front with a long-range view the task of tianizing rural communities.

scoe Spencer, president of the local council, and Rev. Hilda Ives, executive ary of the New England Town and try Church Commission, brought greet- to open the afternoon session. This was ved by a period of music led by Dr. I. Jones of Westminster Choir College. problems and opportunities in rural life were dealt with by the four speakers followed. Margaret Teague, rural secre- of the Western Massachusetts Diocese, asized the importance of the rural home e life of the church and community. She for greater cooperation between the and the church, and offered methods techniques to carry such work forward. y Ayer, Extension Service of the Uni- y of New Hampshire, challenged youth leaders of youth to find the opportuni- hat are present in rural areas. Whether will find opportunity in rural areas, id, depends on what youth really wants e. Wealth and fame may not be found, a living neighborhood fellowship and pportunity to serve are there. Brooks s, setting forth the harmful effects of oncentration of wealth in the East and conomic exploitation in his own South- emphasized the common nature of rural ems throughout America and the need ork for the elimination of economic dis- both between and within regions. Mr. s cited many fine things in New Eng- agriculture and village life, where y-three per cent of the farmers own own land. Professor C. M. McConnell, n University, closed the series of short sses by summoning the churches and life organizations to go forward on main-line task. He called for greater ration among churches and between the church and rural life organizations in order that a united attack might be made on community problems. At the close of the addresses, the audience joined in a stimulating panel discussion led by the entire team.

About 100 people gathered to enjoy the fellowship of a box-lunch supper at 6 P.M. The evening program was opened with congregational singing led by Dr. Clyde Holt. The worship service, presenting the theme "The Earth Is the Lord's," was led by Rev. Wilbur Bull, Oxford Larger Parish, the dean of larger-parish workers in Maine. Mrs. H. H. Benedict, Seabrook, N. H., gave the first address of the evening, telling of her experiences during the bombing of Warsaw and of the rich comradeship and sense of God's presence which the partnership of suffering brought. She emphasized the abiding nature of spiritual values which not even war can destroy. Brooks Hayes in his evening address pointed to the fact of representative government and free land as the main characteristics of pioneer America. He outlined the history of American agriculture and traced the causes of the present situation in rural America. Among these he emphasized the loss of free land, land speculation, machine cultivation, and soil erosion (fifty million acres having been destroyed). As contributing factors, he cited loss of people, loss of income, and divisions among churches. He said that the basic resources belong to all; for the earth is the Lord's. He emphasized neighborhood group action as the basic method for facing community problems and preserving democracy in the countryside. He challenged the churches to a deeper concern for the people and the problems in rural communities. The church must take a stand for economic justice and righteousness in government, he declared, or the church will die. The mission closed with a stirring plea by Professor McConnell for the church to be busy about its main-line task of peaceful reconstruction, uniting all the agencies of rural life in this long-range task of creating a more satisfying rural life and keeping strong and vital the seed-beds of democracy to be found in rural America.

The mission brought together 150 people from 29 western Maine communities. The sponsoring state committee included, not only representatives of the New England Town and Country Church Commission and the Maine Council of Churches, but also a layman, laywoman, and youth representative of the Grange, the Farm Bureau, and the State College of Agriculture. A poll of the group showed that about one quarter of those attending were Grangers, with 10 4-H members and many Farm Bureau members also present.

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Woman's Meeting

There was a good attendance at the meeting of the Northern District Woman's Society of Christian Service of the New Hampshire Conference held at Plymouth, N. H., October 17. The president, Mrs. G. B. Van Buskirk of Enfield, presided. Devotions were led by Rev. Brownlow Thompson of Plymouth, and greetings given by Mrs. Thompson. Encouraging reports were presented. Dinner was served by the Plymouth women.

Afternoon devotions were led by Miss Bessie M. Edson of Littleton, Conference president. A roll-call followed, reports of outstanding work being given as each society responded to the roll. Laconia had the largest delegation present. The following officers were elected: recording secretary, Mrs. Delphas S. Barnett, Claremont; corresponding secretary, Mrs. George R. Wolverton, Lancaster; secretary of Christian social relations and local church activities, Mrs. H. E. Platts, Woodsville; secretary of literature and publications, Mrs. H. T. Kidder, Franklin; secretary of supplies, Mrs. May T. Luby, Manchester; secretary of missionary education and service, Mrs. Robert Foss, Laconia; secretary of spiritual life, Mrs. Anna Buckley, Woodsville. The four other offices, including that of president, were left to be filled.

The speaker of the afternoon was Mrs. A. R. Mullins of Boston, secretary of chil-

dren's and young people's work for the New England Conference. Her topic was "The Woman's Society of Christian Service Woman of 1941 and 1942." Rev. Edward A. Durham of Goffstown pronounced the benediction. EVA BARNETT, Rec. Sec.

Green Mountain Youth

A rally is being held at the Methodist Church in Lyndonville, Vt., on Friday evening of this week, November 7, to organize the Northeast Vermont subdistrict of the Green Mountain Methodist Youth Fellowship. This subdistrict will consist of the young people's groups in Orleans, Essex, and Caledonia counties.

A banquet is being served by the Woman's Society of Christian Service of the Lyndonville church at 6 P.M. The pastor, Rev. Norman C. Webster, is to be the toastmaster, and Rev. Wilson A. Bugden of Newport, the postprandial speaker. After the banquet, Rev. Richard D. Leonard of Weston, the Burlington District counselor, is to meet the pastors, youth leaders, and young people aged fifteen to twenty-three, and a subdistrict of Northeast Vermont is to be formed.

Rev. Fred M. Hagadorn, pastor of Grace Methodist Church, St. Johnsbury, is to lead the worship service and Rev. Paul Vernon Hydon, resident minister of the Methodist Church at Peru, N. Y., and the Troy Conference youth leader, is to deliver an address of challenge and inspiration to youth.

Further information relative to the new organization of the Green Mountain Methodist Youth Fellowship may be secured from Rev. Eldon H. Martin, superintendent of the Burlington District of the Troy Conference, whose address is 10 Boynton Avenue, St. Johnsbury, Vt.

A Statement

from

THE METHODIST PUBLISHING HOUSE

Beginning with the October-December 1941 quarter, a radical change was made in the method of handling Church School literature orders. In the past, such orders sent to the Boston House were copied and relayed to New York and Cincinnati to be filled and shipped to our customers, only a small stock of literature being kept on hand at Boston.

Now all orders are filled and shipped from Boston to customers in the New England Area, and a large stock of Uniform, Group Graded, and Closely Graded Literature is required for this purpose.

In making our plans to take care of this work for the October-December quarter, we made a liberal allowance for an increase in sales, but our estimates were too low. We have literally been "swamped" with orders and our personnel and facilities have been taxed to the limit to handle this increased business. Therefore, some orders have not received as prompt attention as we sincerely wished to give—some mistakes have been made.

The demand for the Methodist Literature throughout the whole of Methodism has exceeded expectations and consequently our Publishing Department has had to reprint some of the periodicals several times.

We appreciate the kindness and patience of our friends at this particular time and make every assurance that we will be well prepared to give prompt and efficient service to our customers in the future.

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FLYING WITH THE C. A. A. By Lewis E. Theiss. W. A. Wilde Company: Boston. Price, $2.

THE LITTLE GOLD LAMP. By Trumbull Reed. W. A. Wilde Company: Boston. Price, $1.50.

NOTES FROM A LAYMAN'S GREEK TESTAMENT. By Ernest Gordon. W. A. Wilde Company: Boston. Price, $2.

CHRISTIAN DOCTRINE. By J. S. Whale. The Macmillan Company: New York. Price, $2.

A CREED FOR FREE MEN. A Study of Loyalties. By William Adams Brown. Charles Scribner's Sons: New York. Price, $2.50.

DORAN'S MINISTERS MANUAL FOR 1942. Compiled and Edited by Rev. G. B. F. Hallock, D. D. Harper & Brothers: New Price, $2.

FAITH AND NURTURE. By H. Shelton Charles Scribner's Sons: New York. $2.

THE FAMILY LIVES ITS RELIGION. By Westcott Wieman. Harper & Brothers York. Price, $2.

I SEE AMERICA PREPARING. Coun Social Action of the Congregational tian Churches, 289 Fourth Avenue, York City. Price, 15 cents.

THE LAY MEMBER OF THE ANNUAL FERENCE. By Charles Edwin Schofield eral Board of Lay Activities, The M ist Church, 740 Rush Street, Chicag Price, 10 cents a copy; $1 a dozen; $5 dred.

LIVING UP TO LIFE. By Joseph Fort ton. Harper & Brothers: New York. $2.25.

METHODISM AND THE FRONTIER. I Proving Ground. By Elizabeth K. N ham. Columbia University Press: New Price, $2.50.

METHODISM HAS A MESSAGE! By Pa Kern, a Bishop of The Methodist C Abingdon-Cokesbury Press: New Nashville. Price, $1.75.

PELOUBET'S SELECT NOTES ON THE I NATIONAL SUNDAY SCHOOL LESSON. W Wilde Company: Boston. Price, $2.

SPARKS OF TRUTH. By Emmet Fox. H & Brothers: New York. Price, $2.

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w York Letter—

FORT TO REACH THE UNCHURCHED

A Retreat at West Point—Church oyalty Campaign—Communion Breakfast

ew York City, October 28.—In a force- address in which it was insisted that ch people should not become too easily fied or intimidated but rather should de- p a "righteous self-respect" and an "un- able certainty" in these dangerous and rtain times, Bishop Francis J. McConnell ight to a close last Thursday noon the ual New York-Syracuse Area Retreat at Hotel Thayer, West Point. Associated Bishop McConnell in conducting the eat was Bishop Charles Wesley Flint the Syracuse Area. Bishop G. Bromley am of the Boston Area was one of the kers and gave a remarkable address on e Church in a World at War." He urged "the church, respecting conscientious erences of conviction, must unite in the rt to find a just and durable peace."

he opening address on Tuesday noon delivered by Rev. Bernard C. Clausen, tor of the First Baptist Church of Pitts- gh, Pa., using as his subject the title of G. Wells's book, "All Aboard for rat." Rev. James Gordon Gilkey of the th Congregational Church of Springfield ss., made a vital contribution to the con- nce with two addresses: "What Our igion Ought to Mean to Us" and "Preach- to Life Situations." From Professor Rob- L. Calhoun of Yale Divinity School e an incisive and comprehending lecture "Man in the Light of Christian Faith." fessor Odell Shepard of Trinity College, rtford, Conn., contributed two addresses the inner and outer aspects of religious Dr. Harry W. Laidler explained the ctioning of the New York City Council, which he is a member. The importance value of the church was emphasized by . Samuel McCrea Cavert of the Federal ncil of Churches. On the program ap- red two representatives of the faculty of ton University School of Theology: Pro- or Charles M. McConnell, who voiced challenge of the rural field to a well- nded and soundly conceived church pro- m, and Professor Edwin P. Booth, who vered an address paying a great tribute he work and influence of Rev. George A. rdon of Old South Church, Boston. Pro- or Harry M. Taylor, Jr., of Drew Theo- ical Seminary gave a fresh interpretation he question "What Is Meant by an Expe- ce of God?"

bout two hundred ministers of the New k and Syracuse Episcopal Areas were sent. The retreat was intellectually stimu- ng, spiritually enriching, and was marked the spirit of genuine fellowship which is ays in evidence when Methodist minis- get together.

* *

roposals to make an organized effort reach the unchurched in the borough of eens were adopted at a conference for Queens clergy held recently at the Rus- Sage Presbyterian Church in Far Rock- away. The plan was drawn up by the Committee on Religious Education of the Queens Federation of Churches, Dr. J. Allison MacRury, chairman. The main features of the program are as follows: The borough has been divided into eleven areas, in each of which there are to be meetings first of the clergy and then of the clergymen and laymen. Area rallies are to follow, to acquaint the laity of the churches with the plans adopted, and volunteer workers are to be selected to make a community approach. Schools are to be set up to train these workers, who will be dedicated to their task at services held in their own churches and then sent out on a visitation campaign. The results of the canvass will be divided up according to the church preference stated by those interviewed. Then each church will send its workers to those who have expressed an interest in that particular church.

* *

Under the direction of the lay leader, W. H. Barradell of Rockville Centre, and his associates, Dr. C. D. Foster of Southampton and S. Thomas Pearson of Brooklyn, the Brooklyn South District has conducted during the month of October a church loyalty and attendance campaign. Severel hundred laymen have been calling in the homes of non-attending church members and unchurched people in the several communities in an attempt to enlist their interest in regular church attendance. The results have been very encouraging. One church in Brooklyn reports that attendance is almost double that of a year ago. In the churches throughout the district as a whole, attendance has been from ten to fifteen per cent higher than for October, 1940. The largest increase on the district is being registered by St. Mark's Church in Rockville Centre, which is now worshiping in its new building. For two years this congregation, its edifice having been destroyed by fire, was obliged to worship in the Masonic Temple. Since entering the new church, attendance has increased more than fifty per cent. Rev. Karl F. Moore is in the ninth year of his pastorate at St. Mark's.

A series of group quarterly conferences has been held during October on the Brooklyn South District by the superintendent, Rev. William H. Stewart. The theme of the conferences was "Methodism's Program of

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Missions and Evangelism in a World at War." The superintendent has been assisted by outstanding church and missionary leaders, including Rev. Karl K. Quimby and Rev. W. F. Quillian of the cultivation division of the Board of Missions, Rev. E. D. Kohlstedt, executive secretary of the home missions section, Bliss Wiant of Yenching University, Edwin T. Iglehart of Japan, Marshall J. Murphree of Southern Rhodesia, Africa, Professor Ralph Felton of Drew Theological Seminary, Rev. Frederick B. Newell of the New York City Society, and the pastors of missionary churches on the district. Dr. Stewart announced a six-point program for the district as follows: complete reorganization of the youth work on the district in conformity with the new legislation; extension of the work among young adults on the district and in the churches (the District Young Adult Fellowship will hold its first meeting on November 8 at Bellmore); better church schools; increased church attendance and membership through personal and lay evangelism; increased support for the missionary enterprises of Methodism; a better-informed laity. Plans to accomplish each of these objectives have been made.

* *

A notable series of missionary institutes was held in ten centers of the Newark Conference on Saturday, October 4. Group conferences discussed the practical work of the church and the function of the new mission board in the local church. The literature of the several boards was exhibited and interpreted. Particular attention was given to the new study book, "The Methodist Meeting House," by Paul N. Garber, dean of the Divinity School, Duke University. The evening speakers included Richard T. Baker, Bishop Herbert Welch, Edwin T. Iglehart of Japan, Coe Wellman of Puerto Rico, Ralph Wellons of India, President Y. C. Yang of China, C. K. Vliet and Ezra Cox and Karl K. Quimby of the board office. Many hundreds of leaders were reached in this practical training program for the Conference. . . . The fall meeting of the women's societies of the Jersey City District was held October 17 in Trinity Church, Stony Point, N. Y. More than three hundred women were present, and inspiring messages were brought by Miss Oscie Sanders and Miss Miriam Ristine of New York and Mrs. Alfred Townley of Westfield, N. J.

* *

The fall conference of the New York District, New York Conference, was held in the Memorial Methodist Church of White Plains, N. Y., on Friday, October 17. The morning session, for ministers only, took as its theme "The Minister at Work," and was led by Rev. John M. Pearson, district superintendent. It was handled as a symposium on "The Minister's Opportunity in the Present Day" with specific reference to the minister and his local church. The ministers were the guests of Dr. Pearson at luncheon. Fifty-six were in attendance. The church's responsibility to carry the gospel to all people was adequately portrayed by the speakers of the afternoon. Mrs. V. F. DeVinny gave an address on "Upholding the Women's Division." Rev. Frederick B. Newell, executive secretary of the New York City Missionary Society, spoke on "Supporting the Larger Church." Rev. Chester C. Marshall presented the needs of the Brooklyn Methodist Hospital. Dr. Floyd Shacklock spoke in the interests of the Methodist Overseas Relief. J. Wellford Martin, associate district lay leader, took as his subject "The Methodist Layman." Rev. L. Stanley Stevens presented "Religious Education in the Church," Rev. John B. Everts gave an address on "Youth in the Church," and Rev. John Wesley Lord pictured "The Kind of a Church Which Christ Can Use." At the evening dinner Chaplain James V. Claypool of the Cathedral of the Air at Lakehurst, N. J., spoke on "Ministering to the Men in the Army and Navy." At eight o'clock a mass meeting was held in the church with music furnished by the choir of Salem Church. An address was given by Hon. Charles H. Tuttle on "The Need of Religion."

* *

More than three hundred women came together for the annual meeting of the Woman's Society of Christian Service of the New York District of the New York East Conference at St. John's Church, New Rochelle, October 16. Mrs. Harold R. Brennan, the district president, presided. At the morning session, the constitution and by-laws were adopted and officers elected for the ensuing year. The speaker at the afternoon session was Mrs. Robert W. Searle. Mrs. Harold R. Brennan was reelected president; Mrs. Junior E. Avers was made vice-president; Mrs. Loyd F. Worley, the vice-president for missionary education and service; Mrs. Robert B. Kinsey, the vice-president for Christian social relations and local church activities; Mrs. Floyd E. George, Jr., the corresponding secretary; Mrs. Norman W. Twiddy, the recording secretary; Mrs. Howard E. White, the treasurer.

* *

The many years of service that Methodism has rendered in the metropolitan area have been emphasized this fall by several church anniversary celebrations. Last Sunday, John Street celebrated its one hundred and seve fifth. The morning sermon was delivered the pastor, Rev. Robert H. Dolliver, and the afternoon the speaker was Judge C H. Fowler. Other anniversaries obser during the month of October were: Andr Church, Brooklyn, Rev. Hartley J. Hartm its ninetieth; South Third Street, Brook Rev. Timothy Peshkoff, pastor, its eig ninth; Morrison Place Swedish Church Moun Vernon, Rev. John A. Nyden, pas its fiftieth; and Jefferson Park Church New York City, its thirty-fifth. In con tion with the last-named, a memorial pla was unveiled in memory of the late F Filoteo Taglialatela.

* *

About six hundred men attended the ond annual Communion Breakfast sponso by the Queens Federation of Churches, h at the Central Queens Young Men's Chris Association at Jamaica last Sunday morn The interest and attendance exceeded all pectations. Rev. Norman A. Hall, pastor the Flushing Methodist Church and pr dent of the Queens Federation, was in g eral charge of the arrangements, Dr. Ru Hartill, assistant superintendent of the N York City schools, presided, and the spea was Judge Frederick Evan Crane.

LESTER WARD AUMA

Mr. Editor!

(Continued from page 998)

the "great crusade" so long as they con their efforts to building morale and inv ing new slogans with which to bless v but their ideals will be patronizingly sidered, then smilingly ignored, and will be asked to take a back seat when "statesmen" of the world assemble in inevitable peace conference.

Talk about pacifists' being impract Advocates of "the clean sword" are foll

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a will-o'-the-wisp. And in fifteen or ty years or less, if they live that long, will be the first to admit it and again liate the war method, root and branch, iling to achieve hoped-for ends.

Lyndon B. Phifer.

shville, Tenn.

w Bedford Young Adults

. Paul Johnson of Boston University was speaker at the meeting of the Young lt Fellowship of the New Bedford Dis- held at St. Paul's Methodist Church, New ord, Sunday afternoon, October 26. Dr. son's address, on "Christian Fellowship," delivered in the closing worship service, h was conducted by Benjamin Bump fiddleboro, a member of the convening nittee.

ficers were elected for the coming year he business session which followed the et supper served by the young adults of entertaining church. Miss Bernice Freethy hatham was named president, while Mr. p became vice-president. The secretary's was voted to Mrs. Evelyn Bumpus of entertaining church, and Mrs. Doris lds of Wesley Church, New Bedford, elected treasurer. Rev. John Atwood all River was made adviser.

he program of this meeting was arranged a committee headed by Miss Priscilla Perry of Trinity Church, New Bedford, and was an outgrowth of the recent organizing meeting of the Young Adult Fellowship of the New England Southern Conference.

Rev. Harvey K. Mousley of Newport, R. I., gave an illustrated lecture describing educational work in the Conference and types of young adult activities and service projects. In addition, the group was led in community singing and was welcomed by the pastor-host, Rev. S. Raymond Luthy, Conference adviser for young adult work. The district superintendent, Rev. P. M. Spurrier, gave words of encouragement as the group laid plans for the future. Mr. Atwood made a statement concerning the opportunities for young adults in the local church and reviewed developments in the New England Southern Conference.

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Church Register

Herald Calendar

Northwest Texas Conference, Abilene, Bishop I. L. Holt, November 7
Armistice Day Peace Demonstration (followed by Thanksgiving Offering for Overseas Relief, November 16) sponsored by Methodist Youth Fellowship, November 11
Little Rock Conference, Fordyce, Ark., Bishop C. C. Selecman, November 12
Louisiana Conference, Bishop A. F. Smith, November 12
Memphis Conference, Dyersburg, Tenn., Bishop J. L. Decell, November 12
Upper Mississippi Conference, Tupelo, Bishop R. E. Jones, November 12
Upper South Carolina Conference, Greenville, Bishop W. T. Watkins, November 12
Alabama Conference, Mobile, Bishop W. T. Watkins, November 19
Mississippi Conference, McComb, Bishop J. L. Decell, November 19
North Georgia Conference, Atlanta, Bishop A. J. Moore, November 19
Savannah Conference, Forsyth, Ga., Bishop L. H. King, November 19
Methodist Conference on Christian Education, Nashville, Tenn., November 25-28
South Carolina Conference, Florence, Bishop L. H. King, November 28
Board of Missions and Church Extension, Annual Meeting, New York City, December 1-4
Council of Bishops, St. Simons Island, near Brunswick, Ga., December 9-12
Universal Bible Sunday, December 14
Student Recognition Day, December 28
Second National Methodist Student Conference, Urbana, Ill., December 29-January 2
Association of Schools and Colleges of The Methodist Church, Annual Meeting, Hotel Cleveland, Cleveland, Ohio, January 5, 6
Race Relations Sunday, February 8
World Day of Prayer, February 20
Methodist Student Day, June 14

BOSTON METHODIST SOCIAL UNION —Annual Students' Night, Monday evening, November 17, Hayden Memorial Building, 685 Commonwealth Avenue. Speaker, Dr. Fred S. Buschmeyer, Boston University School of Theology '27, pastor of Mount Pleasant Congregational Church, Washington, D. C.; subject, "When Reason Grows Courageous." Social hour at 5.45; dinner at 6.30. For tickets ($1.50 each), apply to the secretary, Dr. Beaumont A. Herman, 7 Mason Street, West Somerville (tel. Somerset 3288), by Friday, November 14.

Bits of Fun

"Two eggs, please," said the diner. "Don't fry them a second after the white is cooked. Don't turn them over. Not too much fat. Just small pinch of salt on each. No pepper. Well, what are you waiting for?"

"The hen's name is Betty," said the waiter. "Is that all right, sir?"—*Telephone Topics.*

Howlers

A manor house is where they teach manners. They don't build them now.

Members of Parliament meet at Westminster to disgust the nation and its problems.

The Romans left Great Britain quickly because they were afraid of the Gals.

A polygon with seven sides is called a hooligan.—*Christian Science Monitor.*

Grandpa—What are you going to be when you grow to be a man, Harris?

Harris—I don't know.

Grandpa—I suppose you will sow your wild oats first.

Harris—Oh, no, I'm not going to be a farmer.

Whether or not women should be allowed to do men's jobs was being hotly discussed by two women at an auction.

The auctioneer decided to take a hand.

"At any rate," he said mildly, "mine is a profession that woman can't take up."

"Nonsense," said one of the debaters. "A woman would make quite as good an auctioneer as a man."

"I wonder," replied the auctioneer. "Try to imagine an unmarried woman standing up before a crowd and saying: 'Now, gentlemen, all I want is an offer!' "—*Boston Globe.*

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